WORLD CALL

—C. C. Pierce

Christ Preaching By the Lake—*Hofmann*

NUMBER of the MINISTRY

September, 1936

Price 15 Cents

Announcing the Disciples' Peace Poll

By DR. JAMES A. CRAIN

ELSEWHERE in this issue will appear editorial announcement of the Disciples' Peace Poll planned for Armistice Sunday, November 8. The project was authorized by the International Convention at San Antonio, Texas, last October and is sponsored by the department of social education and social action of the division of Christian education of the United Christian Missionary Society, *The Christian-Evangelist*, *Front Rank* and WORLD CALL. It was originally planned to conduct the poll in conjunction with a poll of all the churches planned by the Federal Council of the Churches of Christ in America, but when it was decided to delay that project it seemed advisable to go ahead with a "test" poll among our own churches.

Someone will ask, Why a peace poll? Among the reasons for undertaking such a project is the fact that a number of Protestant religious bodies, our own included, have taken action in their general assemblies and conventions which puts these communions squarely in opposition to the government's foreign policy in certain matters and in opposition to such other governmental policies as military and naval expansion, compulsory military and naval service, military training in high schools, colleges and universities; in opposition to the official commissioned military and naval chaplaincy, to our present immigration policy as it affects Orientals and conscientious objectors to war, and to other features of our domestic and foreign policy. The International Convention at Des Moines passed a resolution advising "all whom it may concern" that the Disciples of Christ will "refuse to sanction or support any future war." While these resolutions have been the subject of careful consideration in committee and of debate on the floor, and have, without exception, been adopted by overwhelming majorities of the delegates present, there has been a justified demand to know to what extent these actions represent the convictions of the rank and file of the members of the churches, most of whom do not attend conventions.

In the second place, the poll is designed to have very definite educational values for churches and groups which participate in it. The educational material to be provided will permit churches, young people's societies, study groups, and others to come to grips with the issues involved in the problem of war and peace as they are presented section by section between now and Thanksgiving. It is the hope of the sponsors that study groups will be organized in every church in the brotherhood to give careful study to the issues involved in the questions.

In the third place, the results of the poll will be of great value in projecting future educational methods and materials in the field of world peace. The facts revealed will enable curriculum builders to determine the effectiveness of present methods and materials and to plan intelligently to meet the needs revealed by the poll.

This announcement is being made simultaneously in all three cooperating journals. Educational material covering the five major sections of the ballot will appear in the September and October issues of WORLD CALL, and serially in *The Christian-Evangelist* and *Front Rank* in the issues of the last week in September and the first four issues of October. The actual voting ballot will be published in the October 29 issue of *The Christian-Evangelist*, the November 1 issue of *Front Rank*, and in the November issue of WORLD CALL. It is planned to take the poll on Armistice Sunday, November 8. Groups which do not take it on that date should plan to do so as soon thereafter as possible. As soon as the poll is taken the ballots should be sent to the Department of Social Education and Social Action, Missions Building, 222 Downey Avenue, Indianapolis, Indiana, for tabulation. Any group may tabulate the results of its own poll for information purposes, if desired, provided such procedure does not unduly delay forwarding the ballots to Indianapolis. Where local tabulations are made a copy of the result should be sent with the ballots.

In planning the poll the committee discovered that the formulation of a satisfactory ballot is a task of major proportions. After studying the form of ballot used in other polls, including the nation-wide poll undertaken by the British League of Nations Union two years ago, it was decided to limit the ballot to five major issues, namely, Reduction and Limitation of Armaments, Present Personal Attitudes Toward War, Neutrality, International Relations and Cooperation, and National Action on Peace and War. While the members of the committee have definite—and somewhat diverging—convictions on each of the issues presented, every effort has been made to avoid "loading" the ballot in favor of any particular point of view or seeking in any way to influence the voting. The wording of each question has been carefully weighed to insure absolute impartiality. The same care has been used in selecting educational material for the study groups. What is wanted is the actual convictions of the voters, as far as they have been formulated. The voter is asked to sign his ballot, but may turn it in without signature if for any reason he prefers to remain anonymous.

For further information address James A. Crain, Secretary, Department of Social Education and Social Action, Missions Building, 222 Downey Avenue, Indianapolis, Indiana, or any of the editors.

Circulation Corner

Western Field Trip

The National WORLD CALL Secretary, Mrs. L. Madge Smith, returned to the office July 7th after a thirteen weeks' field trip which took her to the Pacific Coast for the first time. States visited included Missouri, Texas, Arizona, California, Oregon, Washington, Montana and Minnesota. The appeals met with enthusiastic response and we are looking for increased subscriptions from the churches visited.

Mrs. L. Madge Smith, National "World Call" Secretary

The average monthly paid circulation of WORLD CALL for the year ending June 30, 1936, was 31,858. This was a gain of 1,119 over the average circulation of the year before.

The annual WORLD CALL luncheon will be held at the Hotel Kansas Citian at noon on Thursday, October 15. Space is limited to 500 and only 500 tickets will be sold. Tickets are 75 cents.

"World Call" Secretaries

Our 4,000 faithful WORLD CALL secretaries in local churches across the country are a constant inspiration and joy to the WORLD CALL staff at headquarters. Mrs. Sylvia C. Hogewoning, WORLD CALL secretary of University Church, Des Moines, Iowa, has just sent in a list of thirty subscriptions, of which twenty-nine are new. With the thirty subscriptions the church was able to claim three new subscriptions.

Plans to Join the 100 Rank

WORLD CALL is an outstanding religious journal and it goes without saying that an increased reading of this journal would greatly stimulate the spiritual atmosphere of our churches. I am planning with our WORLD CALL chairmen in the two missionary societies to try to reach 100 subscriptions in the near future.

A. C. BROOKS.

Mount Sterling, Kentucky.

From Our First Editor

Mrs. Warren and I want to congratulate you on the June WORLD CALL. It is one of the best that ever appeared.

W. R. WARREN.

Sarasota, Florida.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published monthly except August by the United Christian Missionary Society, Board of Education, Board of Temperance and Social Welfare, Board of Church Extension and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, John H. Booth, Genevieve Brown, H. O. Pritchard, F. M. Rogers, Dale Ellis, P. A. Wood, Virgil A. Sly, C. M. Yocum. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Published monthly except August at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Copyright, 1936, by United Christian Missionary Society.

Publication Office, Beaumont and Pine Streets, St. Louis, Missouri

Notices concerning change of address should be mailed to WORLD CALL, Missions Building, Indianapolis, Ind.

Editorial and Executive Office, 222 Downey Avenue Indianapolis, Indiana

World Call

VOLUME XVIII SEPTEMBER, 1936 No. 8

Contents

Editorials ---- 3

From the WORLD CALL Mail Bag ---- 5

Articles

Announcing Disciples Peace Poll, *by James A. Crain* ---- Inside Front Cover

Notable Ministries of the Kansas City Area, *by Graham Frank* ---- 6

The Pension Plan and Human Needs, *by S. J. Corey* 8

Preaching With a Sense of Mission, *by C. H. Jope* 9

Forgotten Men ---- 10

Present Status of Pension Fund, *by Bert Wilson* 11

What Puerto Rico Wants, *by I. J. Cahill* ---- 12

On the Plains of West Texas, *by Lura E. Aspinwall* 14

In the Heart of America, *by Lola B. Conner* ---- 16

Little Women of India, *by Imogene Mullins Reddell* 18

Fisk University, *by Luanna J. Bowles* ---- 20

"The Onliest Way We Know," *by Ina L. Hollingsworth* ---- 22

Program for Go-to-College Sunday, *by Lura E. Aspinwall* ---- 23

A Home Missions Trilogy, *by Alice Liverett* ---- 28

Schoolroom Needed, *by Zonetta Vance* ---- 29

Some Friends of Mine, *by Verna Waugh Garrett* 30

National Children's Day In China, *by Cammie Gray* 31

Women and World Highways ---- 35

News of the World

Pension Fund Notes ---- 13

President Lyon Resigns, *by H. O. Pritchard* ---- 15

Cooperative Fellowship ---- 17

Book Chat ---- 24

Peace Poll Ballot ---- 25

Social Trends, *by James A. Crain* ---- 26

Lynchburg Looks Ahead, *by H. O. Pritchard* ---- 27

Station UCMS Broadcasting ---- 32

College Notes, *by H. O. Pritchard* ---- 33

Echoes From Everywhere ---- 38

In Memoriam ---- 39

Honor Roll ---- 42

Missionary Register ---- 46

Departments

Programs ---- 36

Devotional Study ---- 38

Hidden Answers ---- 39

Helps for Leaders of Juniors ---- 40

Unified Promotion Receipts ---- 46

The Threshold

Our Cover

Hofmann's "Christ Preaching by the Lake" is not only an unusual picture, but is also very striking, especially in the original colors. We behold a Palestinian background and the lake is the Sea of Galilee. Christ and the apostles are traditionally robed, but the earnest and attentive crowd which has already assembled and those who are yet approaching resemble the German peasant type of Hofmann's day. No doubt the artist used this combination to convey the idea that the teachings of Christ were not limited to any particular era but were meant to apply to every life and every age.

Pictures of this character, according to Professor Albert Edward Bailey in his "Christ in Recent Art" series, "help us to realize that Jesus is something more than dogma in an ecclesiastical scheme. He is a living person. He has not the stately dignity that the old painters gave to him. The authority with which he speaks is not that of church councils and popes. His authority is inner conviction. He appeals straight to the heart. He challenges life with the simplicity and yet greatness of his ideas" and in return he covets the loyalty of his followers.

ABBOTT BOOK.

One-Day Conventions

Plans are under way for approximately 250 One-Day Conventions to be held by the Disciples of Christ this fall between the dates of October 26 and November 13. These conventions are made possible through the cooperation of all agencies in Unified Promotion. The program will be announced in September.

Church Extension Sunday

Sunday, September 27, has been set apart as Church Extension Sunday. This is with the approval of Unified Promotion with which the Board of Church Extension is cooperating. For the first year of Unified Promotion the Board of Church Extension has agreed to ask for no percentage of regular missionary offerings but is to receive all offerings designated for its work. Church Extension Sunday is to be observed for educational purposes. Offerings received on that day or designated gifts at any time during the year will be welcomed. Literature for Church Extension Sunday may be had by addressing the Board of Church Extension, 222 Downey Avenue, Indianapolis, Indiana.

Unified Promotion Gain

The receipts of the agencies cooperating in Unified Promotion for the year closing June 30, 1936, including designated but not certain annual appropriations, total $921,255.81, which is a gain of $9,740.63 from the same sources over last year.

The receipts from the same agencies omitting designations total $879,192.34, which is a loss of $22,806.58 in comparison with last year from the same sources.

The causes are very grateful to the churches, Sunday schools, Christian Endeavor societies, missionary organizations and individuals who have made possible the results of the year. The new year is faced with courage and a determination to increase the gains for the local church and its world-wide causes.

N. B. A. Shows Gain

The National Benevolent Association closed the fiscal year on June 30 with a definite increase in receipts from promotional sources. The total receipts from this source amounted to $137,525.63 for the year, an increase of $4,588.89 over the previous year's giving.

Regional-support plan for the Benevolent Homes continues to awaken interest and enlist support for the institutions in the areas they serve. This is proving a two-edged sword. During the year, $101,159.90 was sent direct to the Homes, only $36,365.73 being directed to the National Benevolent Association to be distributed where the need was greatest. This trend is creating a problem in regard to the support of the Homes in the weaker areas which depend upon the central treasury to supplement their budgets.

A Correction

Under the title "A Life Perpetuated," WORLD CALL in June told of the establishment of the "James M. Philputt Memorial Fund." The fund is to be held in perpetuity and to be administered by the department of higher education of the United Christian Missionary Society in providing loans to Disciple students for the ministry. It is regretted that in listing institutions of learning whose students may benefit, the name of Yale Divinity School was omitted.

Scholarships for Ministers

Scholarships in the Disciples Divinity House of The University of Chicago are offered to single young men who are college graduates of high standing and desirous of the best training for the ministry. The scholarships cover cost of tuition, room and board. The university opens October 1, 1936. Address Dean E. S. Ames, The University of Chicago, Chicago.

Peace Poll

On our inside front cover page appears an announcement of the Disciples Peace Poll to be conducted through the *Front Rank, The Christian-Evangelist* and WORLD CALL under the sponsorship of the department of social education and social action. On page 25 there appears a *specimen* ballot for study. Some of the issues in this ballot are discussed by Dr. Crain on page 26. The ballot for use will appear in our November issue. Additional copies in any quantity may be secured free by writing this paper. A helpful bibliography will appear in our October issue. A special packet of invaluable material may be secured by sending 25 cents to the Department of Social Education and Social Action, Missions Building, Indianapolis, Ind.

Religious Education Week

Churches planning to observe Religious Education Week September 27—October 3, should be sure to use the packet of helps provided by the department of Religious Education, 2700 Pine Street, St. Louis, Missouri. If your church did not receive such a packet write the above for yours.

International Convention

Interest in the International Convention of Disciples of Christ increases as the dates October 12-18 are approached. The complete program will appear in the October issue of WORLD CALL. In the very center of the current issue is a special convention announcement. In many churches, ministers or others may wish to take this attractive announcement and use it as a poster, giving emphasis to pulpit invitation to attend the convention.

Go-to-College Sunday

Go-to-College Sunday has an important place in the calendar of the local church. It is a time when college students are leaving their homes and church to participate in the larger life and the new experiences of college. Go-to-College has two primary objectives: (1) the honoring of the students who are going to college and keeping these students in touch with their church; (2) making the local church aware of its obligation and opportunity to follow its young people to college and university with Christian care and oversight. Any offerings taken on Go-to-College Sunday are used in building a program of national student work and should be sent to Unified Promotion or to the United Christian Missionary Society.

WORLD CALL

George Walker Buckner, Jr., *Editor*

Rose Stephens Rains, *Office Editor* L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey H. O. Pritchard James A. Crain
C. E. Lemmon Mrs. W. F. Rothenburger Edgar De Witt Jones

VOLUME XVIII SEPTEMBER, 1936 NUMBER 8

A Record of Achievement

FROM nothing to over one million dollars in reserves in five and one-half years is the record of the Pension Fund of Disciples of Christ. This permanent, contributory pension plan has come through troublous days. It began operation on January 1, 1931. Out of the monthly dues of preachers and churches this imposing reserve has been built; and in the meantime every promise which the plan has made has been promptly and meticulously fulfilled. At the present time four hundred fifty-eight individuals, including aged and disabled ministers, together with widows and orphans of ministers, are receiving regular payments from this "social security plan" which the church has built for its ministry. The membership now includes over twenty-six hundred preachers who are paying into the fund two and one-half per cent of their monthly salaries and more than twenty-three hundred churches making their regular eight per cent payments. Truly, this is a record of achievement. *The Disciples have a sound, permanent, contributing pension plan.*

A Week of Opportunity

FROM the beginning the Pension Fund contemplated not only the establishment of a contributory pension system through which younger ministers and their churches might build up reserves against retirement, disability or death, but the raising through voluntary contributions of a large "prior service" fund which would permit like payments to those whose remaining years of service were not sufficient to enable them to build up the credits necessary for their protection. For failure to raise that money there is no necessity for apology. A campaign launched five years earlier would doubtless have met with success, but the Disciples did not launch their campaign at the earlier date. As a result, the "prior service" reserves are altogether inadequate. This fact in no sense jeopardizes the contributory pension system, which by agreement and by law is separate and apart. It does, however, penalize those men whom the brotherhood would most gladly honor—the older ministers who have come to the closing years of active life with inadequate provision for the future. To a church which really cares, the Week of the Ministry will come as a week of opportunity.

B. A. Abbott, Preacher

WITH the passing of B. A. Abbott the Disciples have lost a rare spirit. Before his retirement Dr. Abbott had been for seventeen years editor of *The Christian-Evangelist*. Preceding that period he had rendered distinguished service in the field of the pastorate, notably at St. Louis, Missouri, Baltimore, Maryland, and Lynchburg, Virginia. To *The Christian-Evangelist* Dr. Abbott brought a degree of intelligence and scholarship and an irenic spirit which made him a leader beloved by hundreds who never saw him. Even as an editor he was still the preacher. Nor is it to detract from the power of his pen to say that during his *Christian-Evangelist* years he probably made no contribution which surpassed in effectiveness the lectures on preaching and preachers which he gave before scores of conventions and institutes. By spoken and written word and with his fineness of spirit and gentle poise of soul this Virginia gentleman of the old school constantly magnified the ministry.

A Trend Upward

REPORTS of giving to brotherhood causes for the year ending June 30, 1936, indicate a slight but reassuring trend upward. The National Benevolent Association gained $4,588.89 in receipts and the causes participating in Unified Promotion reported an increase of $9,740.63. Both records are sources of satisfaction to the supporting brotherhood. The Unified Promotion report presents an apparent paradox in the fact that, while that organization as a whole showed an increase, some of the participating members suffered losses. This situation arises chiefly from the fact that the percentages were based on a five-year period which was marked by all manner of economic and promotional irregularities. Serious as is the difficulty presented by such a situation, it is one capable of solution. Indeed, a basic provision of the plan, under which Unified Promotion operates, is for an annual review of percentages. It is heartening to note that several of the agencies showing gains voluntarily relinquished claims on half their gains in favor of those suffering losses. It is such actions of fair dealing as this which justify the statement that "Unified Promotion is not a method but a spirit."

Sherwood Eddy Strikes Fire

IT WILL be no surprise to those who read in the June issue of WORLD CALL Sherwood Eddy's incisive account of the share-cropper situation, to learn that the article has been the cause of widespread comment. The correspondence reproduced on page 5 of this issue is in part commendatory and in part frankly critical. None of the comments are colorless, any more than was the article upon which they bear. In the best journalistic sense the article was distinctly one which struck fire. The evident reason for this lies in the fact that the writer dealt realistically with a theme which is vital and practical. The fundamental conviction stated in the opening paragraph was one which ran through the entire article, the conviction that—

> The deepest need in our country . . . [is] . . . among the share-croppers and tenant farmers of the South.

Unfortunately, some of our readers took this as a reflection upon the South. That such an interpretation is obviously in error, appears both from Dr. Eddy's tribute to the crusade for better conditions as "rooted and grounded in the South" and from the following explicit statement, also in the opening paragraph:

> The terrible situation which I found I blame on no one. It is not the fault of the South. It is the fault of an obsolete *system* which is breaking down and which must be replaced by a new order.

Whatever else may be said, these specific statements, together with the general spirit and tone of the article, adequately dispose of any charge as to sectional prejudice on the part of Dr. Eddy. Indeed, this stalwart leader's record for honest speaking in the face of wrongs against humanity, whether in India, Pennsylvania, West Virginia or Arkansas, is too well known to permit serious consideration of the assumption that he speaks or writes with prejudice.

Increasing Realism in the South

WHILE Sherwood Eddy's article, referred to above, deals with the share-cropper situation frankly, it is far less sweeping in its indictment than writings from many leading authorities in the South. One of the most searching and interesting of recent studies is *The Collapse of Cotton Tenancy* issued by the University of North Carolina Press. This invaluable little volume presents the preliminary findings of a commission of three which for the past two years has been studying farm tenancy in the old South. It indicates that tenancy is on the increase, particularly share-cropper tenancy. It abounds in such statements as the following:

> As a matter of fact, over one-third of all tenants in the South, and over one-half of the Negro tenants are croppers, that is, in the lowest category of poverty and dependence.

This volume is cited as one of many evidences which indicate the increasing readiness of southern people to view their economic social situation realistically. It is just such commendable attitudes that hold promise for social betterment in any section of the country. We reaffirm, too, the conviction stated editorially in our February issue of the current year that "There is at present no section of the country in which greater progress is being made in the field of race relations than in the South."

No Sectional Bias

THE suggestion is made in some of our correspondence that WORLD CALL looks upon the problems of the South with sectional eyes. Such a suggestion is of particular interest in view of the fact that at present the editor, the office editor, and the contributing editor writing most frequently in the field of social welfare, are all from former slave states. They seek to attain a point of view which overlooks sectional lines, and the suggestion that they are "northern" in their outlook would seem to indicate that they have been relatively successful in this effort.

Were this journal to refrain from publishing articles critical of glaring social injustice, lest offense be given to people living where such conditions exist, it would lose all vitality and color. While WORLD CALL does not aspire to be a mere crusader against specific wrongs, it is our purpose to continue to present to our readers articles concerned with the great moral and social issues of our day. We do not believe they would want us to follow any other policy.

Liberty at Seventy-five Cents a Day

THE strike for a daily wage of $1.50 led by the Southern Tenant Farmers' Union has been accompanied by much violence and has brought forth conflicting reports. There seems to be no question as to the general accuracy of the press reports of the flogging at Earle, Arkansas, by an anti-striker group of Reverend Claude Williams of Little Rock and Miss Willie Sue Blogden, a social worker from Memphis. Almost unique in the field of journalism is the comment on the flogging by the Earle *Enterprise* which, while admitting that "opinions vary as to the wisdom of the act," adds that "the woman was out of her place . . . assisting in conducting a Negro funeral."

The paper's bias is revealed in its further statement that "tenants . . . and day laborers are plentiful and glad to work for 75 cents a day instead of the $1.50 asked by the union." We must admit that the word "glad" arouses our suspicion. The word "must" better describes the situation. And because human beings are either "glad" or "must" work for 75 cents a day in any economic system is sufficient indictment against it, and should give to the Christian sufficient incentive to work for change in that system.

From the *World Call* Mail Bag

For Editorial Comment See Page 4

An Unfair Picture

Editors, WORLD CALL:

A magazine that has the world-wide circulation that WORLD CALL has should hesitate to print articles that reflect discredit upon any part of our country, without first obtaining trustworthy information on all sides of the question.

Again and again, during the years that I have been a subscriber to WORLD CALL, I have been indignant over articles written by northern residents, whose writings show how totally ignorant they are of their subjects, who do not hesitate to condemn the South and southern people for this or that. We of the South are more than conscious of our faults and failings, and hope and work for better conditions for all peoples, but for those who are not turning a finger to help, to travel through the South and to return to their homes and make money out of writing up the southern states as a section where ignorance, prejudice, oppression run riot, is just a little more than we can appreciate.

Mr. Sherwood Eddy, who is most sincere in his efforts to help the downtrodden, has given a picture that is most unfair and most hurtful, for he fails to mention the tens of thousands of tenant farmers who are employed by high-class Christian gentlemen and who are happy and satisfied with conditions.

If we of the South were meddlesome enough to spend a few days in the North, associating with the mistreated, abused, underpaid portion of the population and come home to write it up as if it was the prevailing condition among all northern workers—there would be a great cry raised by those employers who are honest and just. Yet, we of the South have this to put up with constantly from the press of the North.

The living conditions of these tenant farmers are no doubt very low, but they at least have fresh air and sunshine, which is more than can be said for the congested districts of the larger cities of the North, where as many as fifteen or twenty often sleep shut up in one room. Mr. Eddy's experience was among the very poorest type of tenant farmers, who are employed by the greedy or the poverty-stricken landowner, and had he referred to them as such, it would have been all right, but he leaves the impression that these conditions prevail all through the farming population of the South.

Now if you think I am wrong in my statements, just dare to publish this letter and I am sure you will hear from all sections of the maligned—but good-natured—South.

A SUBSCRIBER.

Memphis, Tennessee.

Christless Areas Here

Editors, WORLD CALL:

Accept my sincere thanks for the article in the June issue of WORLD CALL by one of America's most useful Christian gentlemen, Sherwood Eddy. A host of Southern people are grateful for his analysis of a situation which is actually worse than he presents it. Mr. Eddy's method of helping matters is sound, that of finding the truth which violent control would keep smothered and by an experiment in cooperative farming on the part of these same unfortunate people.

Give us more articles like that. We have heard a great deal about how Christless the other sections of the world are; we need to awake to the Christless areas of our own life.

JOSEPH B. HUNTER.

Little Rock, Arkansas.

Articles from "Communists"

Editors, WORLD CALL:

The article by Sherwood Eddy in the June issue of the WORLD CALL is a reflection on the good people of Arkansas and the Christian Governor of our state. I hope you will request Governor Futrell to give your readers the facts in the case. Communists have been stirring up strife among the white and colored races in Arkansas for some time and before you publish any more articles from Communists it might be well to investigate both sides.

A. R. ADAMS.

Marianna, Arkansas.

Conditions Breed Communism

Editors, WORLD CALL:

As a native son of the Southwest, I wish to commend WORLD CALL upon its publication of Sherwood Eddy's article in the June issue concerning the sharecropper situation in Arkansas. This article, depicting the atrocities of the plight of the sharecropper, will no doubt receive the condemnation of smug Christians in that area and elsewhere who have not yet learned that Jesus held human rights to be more sacred than property rights, and who taught that greed and exploitation must give way to tolerance, good will, and cooperation.

The plight of the sharecropper in the South and in the Southwest is a moral issue, one which must be intelligently studied by Christian men and women, and one for which a Christian solution must be found. The solution is not to be found in the Fascist tyranny demonstrated at Earle, Arkansas, in the flogging of Willie Sue Blogden and the Reverend Claude Williams and others. Neither is the solution found in a "folded-hands" policy on the part of the Christian citizenship. Nor is the case dismissed by tagging as "foreign agitators" those who have been Christian enough to protest against these atrocities. Communists are not made by "foreign agitators." Only unemployment, hunger, want, and exploitation make Communists. If the citizenship of Arkansas fear Communism among their sharecroppers, let that citizenship see that sharecroppers have security, and an opportunity to provide economic well-being for themselves and their families. It is a *condition,* not an *idea,* which breeds Communism.

Planters and tenants alike suffer from an unplanned agriculture, but not in the same way nor to the same degree. Agricultural reform is imperative. This reform must lead us to provide low tariffs, conservation of the soil, reforestation of marginal land, and allocation of production based upon careful soil analysis, and the establishment of cooperative farms in great numbers, and the provision for credit at 1½ per cent interest over a period of 20 years or more, in order that unlanded or dispossessed farmers may become farm owners.

In conclusion, it should be said that in a situation where the income per family ranges from less than $100 to seldom above $250 per year, where capital accumulations are practically nil, and where credit needs are met at an interest rate of ¼ or more of the amount used, it is hardly probable that such a system is satisfying. And to the tenantry that are in part of it, the so-called American standard of living is existent not even in the realm of "things hoped for." But the stark reality of this poverty and the Fascist tyranny seeking to perpetuate it presents a challenge to every adventuring Christian.

EDWIN A. ELLIOTT.

Fort Worth, Texas.

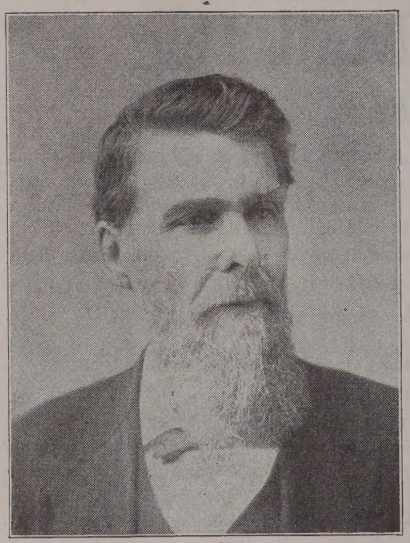
Socially Conscious Articles

Editors, WORLD CALL:

May I say that I am impressed by the socially conscious articles which you are using in your magazine? I especially liked the recent discussion of the Sherwood Eddy cooperative farm.

HAROLD PREECE.

Austin, Texas.



Alexander Proctor

Notable Ministries of the Kansas City Area

By GRAHAM FRANK*

My acquaintance with the ministry of Kansas City and vicinity covers a third of a century. It began in September, 1903, when I became pastor of the Liberty Church and has continued with increasing appreciation through the thirty-three intervening years.

When our International Convention meets in Kansas City, October 12-18, it will meet in a city in which we have had and still hold a front-rank position among the religious communions. It is probable that there is no other city in the United States where our churches have been and are now more influential.

Long before I went to live in Missouri, I was aware of the strength of our churches in that state and especially of the strength of our Missouri ministry. It is my judgment that among the second and third generation of our preachers following Alexander Campbell, Moses E. Lard and Barton W. Stone, no state has had a stronger, more influential or more distinctive ministry than Missouri.

G. W. Longan, B. W. Johnson, George H. Plattenberg, John A. Brooks, Alexander Proctor, J. W. Mountjoy, T. P. Haley, W. T. Moore, A. B. Jones, M. M. Goode, J. H. Garrison, W. F. Richardson, B. A. Abbott —these and others like them gave a distinction and a leadership to Missouri Disciples that has not been surpassed in any other state.

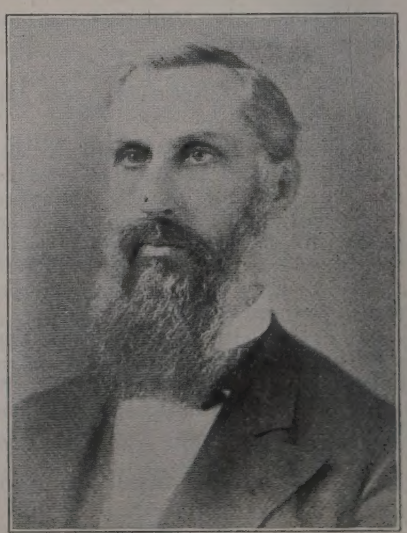
Nowhere in Missouri have we had stronger churches or a more influential ministry than in Kansas City. We have now thirty churches with 25,000 members in Greater Kansas City.

Of our ministers now living in and near Kansas City, one could write with sincere appreciation. George H. Combs at Independence Boulevard and Country Club Christian since 1891; Burris A. Jenkins in Linwood Boulevard since 1907; R. H. Miller at Independence Boulevard for fourteen years; H. Parr Armstrong, Central; Charles Stewart, First Church, Harry L. Ice, Independence Boulevard; Louis S. Cupp, Ivanhoe Park; R. B. Briney, Oak Park; A. C. McKinney, Swope Park; E. B. Shively, Sheffield; Andrew Blue, West Side; L. M. Dorreen, South Park; Emmanuel Jones, Van Brunt Boulevard; C. M. Chilton, First Church, St. Joseph, since 1898; Harold G. Barr in Liberty; George L. Bush in Carrollton; A. W. Kokendoffer in Sedalia; L. W. Harper in Independence; Huell Warren in Nevada—these and our other pastors of Kansas City and vicinity are worthy successors of the saints and sages who preceded them and through their several ministries they are continuing the high traditions of scholarship and leadership which they have inherited from their predecessors.

It is my purpose, however, to devote the remainder of this article to a brief appraisal of the ministries of four of the "second-generation" preachers: Alexander Proctor, A. B. Jones, T. P. Haley and W. F. Richardson. Of the four, I knew personally and intimately all of them except Alexander Proctor, who died before I moved to Liberty, and I came to know him through my conversations with the other three about him.

I have not known four men whose lives and works furnish a higher and more diversified inspiration to other ministers than these.

Alexander Proctor—"the sage of Independence"; prophetic scholar, dreamer of dreams, pioneer in many realms of science and religion. He was for forty years pastor of the Independence Christian Church and through his ministry there he influenced not only the life of that city but also the life of Kansas City and of the entire state. I doubt if there has been a more farseeing mind among the preachers of America in the past 100 years than that of Alexander Proctor. It would be highly profitable for the preachers who attend the Kansas City Convention to make a pilgrimage to the grave of Alexander Proctor in Independence that they might, at that sacred spot, re-



A. B. Jones

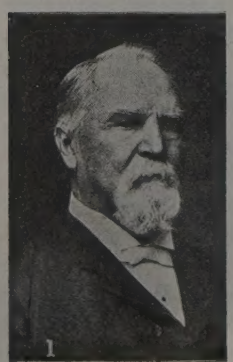
*Dr. Frank is pastor of Central Christian Church, Dallas, Texas, and general secretary of the International Convention.

call their minds and hearts from many of the secondary things that today claim their time, and reconsecrate themselves to lives of scholarship and saintliness.

A. B. JONES—for more than half a century he lived as a preacher and teacher in Liberty, Mo.—a lovely college town fifteen miles northeast of Kansas City. I was his near neighbor and his pastor for fourteen years, and while he had retired from the active ministry before I met him, his massive mind was alert and active. Among the four men of whom I am writing, A. B. Jones was the philosopher, as Alexander Proctor was the prophet.

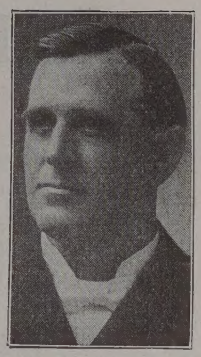
Mr. Jones devoted many years of his life to the joint work of teaching and preaching. He confined his reading to the realms of philosophy and theology. He did not read fiction or poetry, and often chided me for doing what he called "wasting time" by reading in these realms. I thought then, and still think, he made a mistake in confining his reading and study to too narrow a range, not only robbing himself of the delights and charms of history, art, fiction, music and poetry, but, as a result, finding himself in his closing years disinclined to continue his reading of the heavier works of philosophy and theology, and not inclined to the less exacting but richly entertaining delights of great fiction and noble poetry. A. B. Jones had one of the finest analytical minds with which I have ever come in contact, either in books or personally. He could think a straight path through an abstruse and complex subject with mathematical precision. I never tired of observing his mind at work. Like a road-builder who puts a highway through a wilderness, so did his mind make straight paths through puzzling problems, laying secondary issues to one side as the road-builders lay aside the underbrush. His one book, *The Spiritual Side of Our Plea,* while never widely known, was a pioneer work in liberalizing and spiritualizing the thought and preaching of many of our preachers.

T. P. HALEY—to him, more than to any other man is due the credit for the commanding position which our churches attained in the days when Kansas City was developing from a western town into a great city. He was a constant advocate of the idea that our people in Kansas City should be one church, meeting for convenience and effectiveness in various strategic locations. It was through his leadership that "The Joint Board" of Kansas City was organized and Frank L. Bowen and his wife brought to Kansas City as city missionaries. I do not know the exact number, but will be safe in saying that not less than fifteen churches have been organized under the Joint Board and through the work of Mr. and Mrs. Bowen.



T. P. Haley

Dr. Haley was a man of commanding appearance. With a head of leonine proportions and a massive body, he, like Saul, stood head and shoulders above his fellows. He was totally devoid of egotism but had a fine respect for himself and his fellow-men. He was a prince in Israel. As a presiding officer he had few equals and no peers. He gave—for many years—a cohesion and an expansiveness to our people in Kansas City that has rarely been equalled. Dr. Haley, unlike A. B. Jones, was a wide reader of fiction and poetry. I visited him within a week of his death and found him reading *Treasure Island.*



W. F. Richardson

I may mention, in passing, that Dr. Haley and A. B. Jones, while having widely different types of minds, were lifelong, devoted friends, and in their closing years were both ardent fishermen at Macatawa, Michigan. Many a fishing argument have I heard them indulge in with all the ardor with which in earlier years they crossed swords over matters ecclesiastical.

W. F. RICHARDSON—if Alexander Proctor was the prophet, A. B. Jones the philosopher and T. P. Haley the statesman—W. F. Richardson was the pastor among these four men. For twenty-five years he was not only the pastor of our First Church in Kansas City, but the pastor-at-large of all our Kansas City churches, and more especially the pastor of the pastors. With a kindliness that never faltered, and a patience that seemed inexhaustible, he gave advice and direction to all who sought solace from his soul. In the midst of the exactions and demands of a downtown church in a growing city, Dr. Richardson had time to help all whose troubles and problems sent them to his open heart. I doubt if the Disciples of Christ have ever produced a finer pastor or a nobler, more Christlike soul. He was interested in our brotherhood life and gave much of his time to committee meetings, conferences and conventions. He was president of our International Convention in 1916.

Prophet—philosopher—statesman—pastor—such were Proctor, Jones, Haley and Richardson.

As our ministers come to the city in and near which they lived and worked, it will be well if they will ponder the necessity of restoring to the ministry of our time the things that made these men so nobly effective in their day. To regain the prophetic note rather than to deal in passing fads, to know the great thought tides of the centuries rather than the ephemeral fancies of little souls, to restore noble, statesmanlike leadership in place of petty ecclesiastical tinkering, to become again true shepherds of the flock of God, rather than roamers over barren wastes—are not these worthy ambitions for all men who have been called to the gospel ministry?

The Pension Plan and Human Needs

By STEPHEN JARED COREY*

THE Pension Plan provides a vital test for our people as to our conception of the ministry. At this point we stand either to cheapen or strengthen our pastoral leadership. Our attitude toward the man who is set apart to preach the gospel is quite as vital a thing as our attitude toward any other great principle of the early church. The New Testament both proclaims and constantly assumes a place of dignity and high spiritual fellowship between the minister and the people he serves. It is fully as un-Christian for the church to stop short of his protection in old age after a life of self-denying service, as to repudiate the ethic of social justice so replete in the Sermon on the Mount and the rest of the teachings of Jesus. What witness has the church for the simple humanities of our religion if a secular government steps out in front for the rightful security of its aged citizens, while it —the church—denies its ministers in spiritual leadership their needed and rightful protection? Social justice in America, of which old-age security is a part, was born out of the teachings of Christ, proclaimed and taught by the Christian ministry. It should be unthinkable for the church of our Lord in an hour like this, to look upon its preachers as "hired men" to be dismissed and miserably forgotten at the age line, when the curtain falls upon their years of active service.

Dr. S. J. Corey

All of our organized life came into being at the summons of great human needs. The Pension Fund is the one movement among us which not only sprang from a great need, but likewise found its birth at the beginning of one of the world's greatest economic depressions. The fact that it has stood this furnace test, and in spite of all obstacles is on good footing in a world that has been racked and torn by great economic cataclysms, is testimony to its secure place among us as well as to the need it is answering.

A new sense of responsibility for the common protection of humanity is rapidly dawning upon our country. The Pension Plan is in the stream of present-day social imperatives which demand old-age security and it is at the same time based upon the recognized and fair economic principle of a contributory pension system, in which both church and pastor participate. Twenty-one different Christian communions in America, including our own people, had established pension funds for the ministry before our government took the matter up. These religious bodies have rightly led the way in this field of need. They have pioneered along with certain industrial groups of a high order, in advocating and putting into practice the sound idea of a contributory pension plan in which both employer and employee share. What we have so wisely started now loudly calls for unanimous and imminent completion.

This is an issue which will rightly compel us to think of the good of a whole brotherhood. There is no surer ground on which we can stand together in a spiritual solidarity. That which benefits our whole brotherhood and our whole preaching group, benefits the individual church. In the Pension Plan we have the assurance of a better ministry with stronger will for unswerving and continuous service, with all which that brings of self-respect to both church and pastor, together with a steadied and more sure vision and sense of mission for both.

Two very vital factors in the Pension Fund plan are provision for total disability of the preacher and likewise the protection of widow and children in case of his death. The writer is deeply conscious of the security which has come to a dear friend in the ministry who was stricken and made helpless with a wife and growing family. The aid provided by the total disability provision of the Pension Fund is modest, but it provides the sacred margin of safety between security and what would have otherwise been despair.

Let me mention, too, the case of a preacher's widow. While recently passing through one of our cities, I phoned to the wife of a leading minister, recently deceased. This widow, as was her husband, is a dear friend of our family. After a few words of greeting and inquiry she said: "Brother Stephen, I do not know what I would have done if it had not been that we were in the Pension Plan! The $1,000 in cash and the 300 per year pension have saved me from a widow's despair. Together with what little I can earn, I will be protected for the future." There was a wistful note in that voice that I cannot write on paper. I have thought a great deal about that telephone conversation since, and it has been to me one of the greatest arguments for the Pension Plan of our brotherhood.

It was the fact that "we were in the Pension Plan" that gave solace to that noble preacher as the break came and his health became precarious. How many

(*Continued on page* 13.)

*Dr. Corey is president of The United Christian Missionary Society.

Preaching With a Sense of Mission

By CLIFFORD H. JOPE*

THERE is no sense in preaching unless there is preaching with a sense of mission. Without a sense of mission in the soul of the preacher his calling degenerates into a profession, his prayers are nebulous, his devotional life, if he has any, becomes a fetish, his sermons mere patent-leather phrases, and worship a mustard plaster for a congested conscience.

Preaching with a sense of mission necessitates an understanding of the office of a preacher. A preacher is a crier, not a weeper; a shouter, not a mumbler; a herald with head erect and ringing voice, not a slave to a poorly written manuscript which causes uncertain and stumbling speech. He is a proclaimer of good news—the BEST news that ever stimulated an auditory nerve! He is a prophet, not a press commentator; a propagandist and not a gossip. His life is a reflecting pool upon which are mirrored the life and character of God. He is a voice by which God speaks his word of redemption to every human life. He is a dispenser of the healing gospel. By his utterances those who are conscious of being out of balance with God feel there is yet hope for them through the righteousness of Christ. The broken-hearted and disappointed find comfort. Strangers find the warmth of Christian friendship. Many who are weak from soul hunger are given strength as they are fed the bread of life. Those who feel smothered in the monoxide atmosphere of the daily grind and monotonous toil in busy streets are resuscitated by a breath of fresh air from the hills of God. The besieged business man or woman finds relief for jangled nerves. To the lost is pointed the way back to the Father's house. Every person coming clothed in a spirit of heaviness exchanges his garment for one of joy and praise. "Tidings of Jesus, redemption and release!" Even the strong are saved from self-sufficiency, the happy from self-indulgence, the rich from the mastery of their substance and the good from the illusion that their self-righteous rags are white robes washed in the blood of the lamb.

Clifford H. Jope

The preacher who realizes this mission feels the strong talons of a supreme calling lay hold upon his life. He is lifted up and carried high, high up into closeness with God, above the commonplaces of life, from which spiritual stratosphere he sees things of heaven and earth which are so wondrous and divine that he cannot rest until he has revealed them to any and all who will receive his message.

Preaching with a sense of mission GIVES the message dignity and importance. It holds the preacher to great texts. A Bible passage cannot be for convenience' sake forced into a place where it has no right or purpose. Neither is the tawdry ever tolerated by the messenger who considers himself an "ambassador therefore on behalf of Christ as though God were entreating by him." He speaks in terms of the eternal flow of the river of life rather than the minor whirlpools along the shores of man's little existence that distract him, toss him and sometimes suck him under.

Preaching with a sense of mission enables the preacher to believe in himself under all circumstances. John the Baptist played upon only one string—"Repent for the kingdom of heaven is at hand." He was conscious of his mission to prepare the way for the coming of the Lord and his kingdom. Multitudes thronged the highways in the rush to hear him. His sense of mission gave him a burning heart. The whole Jordan valley was filled with the echoings of his voice. Preachers with a sense of mission believe that God through them, even individually, is able to move and change a whole age or inspire a whole race or nation.

Preaching with a sense of mission saves from the artificial. Drives, campaigns and pumpings-up are usually just blood transfusions after the death rattle has been clearly heard. They avail only for a brief period at best. These are but an attempt to fill in some loam over unpromising soil. There is no subsoil for the roots and little fruit will come. They are but veneer over wormy wood. Some preaching today, by those who have not a sense of mission, seeks for crowds by the thousands. When only a few gather in the house of God there is disdain in the heart of the preacher and others interested. Preaching with a sense of mission saves from all such methods and results, for it works not for that which seems but that which is reality. That which is artificial works for the artificial, that which is real works for the vital image of the redemptive Christ in men because the worker has a deep, inescapable sense of his mission.

Preaching with a sense of mission has always produced undreamed-of results. It is not difficult to detect preaching with a sense of mission on the part of Peter in Acts 2 and 3. With a bold and flaming tongue

(*Continued on page* 13.)

*Minister, Ninth Street Christian Church, Washington, D. C.

Forgotten Men

THE record of 503 aged servants of the church as told on this page is an articulate witness to the service they have rendered so faithfully to the brotherhood that has forgotten them. Perhaps one of these men has been the pastor of your church, baptized your children, buried your dead, married your boys and girls. These men and women have been part of your life, part of our brotherhood.

We are not attempting to apologize for the aged minister. He needs no apology. He needs simple justice. Ministerial Relief is not a matter of charity but of justice. To give alms to one who has done nothing for you is charity. To provide for one who has served you a long time and is aged or sick is simple justice and of such is Ministerial Relief.

The church that does not adequately care for its ministry is unethical. Old preachers, missionaries and widows unprotected and forgotten is peculiarly Protestant. The Catholic and the Jew cares for his priest or his rabbi but not the Protestant. How can we, a New Testament people, forget our debt to these who have served us so faithfully?

We are preaching and talking a great deal in these days of social justice. Social justice and security are much in the thinking of the nation and of business. The church is engaged in the greatest business in the world. It should endeavor to secure the most efficient ministers, pay them living salaries and take good care of them when they are aged or disabled. Inadequate support and care for the ministry is poor business. It is not good social ethics, much less Christian. It results in fewer students for the ministry, inefficient ministers, ministers leaving the service for other work. It does not pay. It is not right.

But there is more than the matter of simple justice. For the Christian it is an obligation grounded in the word of God.

"The laborer is worthy of his hire."

"Who planteth a vineyard and eateth not of the fruit thereof?"

"Who feedeth a flock and eateth not of the milk of the flock?"

The example of the minister, the service of the missionary and the promise of the church to care are all involved. The obligation is a moral debt of gratitude, a debt of love, a debt of care, a debt of support. What have these men and women done to deserve our support? The record of the 503 aged ministers, widows and missionaries who constitute the Ministerial Relief roll of the Pension Fund is vividly told in the analysis of the 245 who are on direct Ministerial Relief and the 258 who receive prior service gifts. (The prior service gift is a portion which must be raised from the churches in the same manner in which Ministerial Relief is raised.)

9 Men have preached 60 years or longer each, an average of 61.2 years each.
57 Men, including the 9 mentioned, have preached 50 years or longer each, an average of 54 years each.
204 Men, not including the 57, have preached 40 years or longer each, an average of 43 years each.
A total of 261 out of 503 have preached 40 years or longer each. Total years service of these 261 is 11,877, or an average 45.5 years each.
The total years preached of the 503 is 18,093, an average of 35.9 years.
There are 245 preachers now on the roll of Ministerial Relief and the average monthly check to them is $8.97.

An analysis of the service of 119 on the rolls of ministerial relief:

252 churches organized, average 2.2 each.
102 church buildings, average 1– each.
140 brought into the ministry, average of 1+ each.
3,804 years of preaching, average of 32 years each.
61,185 converts, an average of 114 each.

This record is a challenge to us to do the right thing. Not from the viewpoint of giving but from simple justice. The Week of the Ministry should be set aside by our brotherhood to honor these who have served us so well. Honor them not only with our appreciation in terms of eulogy but in terms of support. We have forgotten and it is inexcusable. What a record of patience, love and devotion is written here. We dare not forget them longer.

Present Status of the Pension Fund

By BERT WILSON*

THIS article deals largely with the pension side—that is, the contract side, of the Pension Fund. Ministerial Relief is part of the total function of the Pension Fund. There were as of July 1, 1936, still 250 cases of Ministerial Relief on the roll. These urgently needed checks are sent from month to month, as money given for this purpose is available.

The Pension Plan, however, is the major issue. In it is the ultimate solution of the problem. It must increase through the years. Its strength, increasing from year to year, is the hope for old-age security of every minister, missionary, college teacher, secretary and other full-time Christian worker.

Five and one-half years of Pension Plan history to July 1, 1936, are now written in the records. It is a notable and honorable and successful record in spite of the five years of depression. The plan started, of course, with nothing. That is, nothing as far as money or surplus was concerned. On January 1, 1931, the 2½ per cent and 8 per cent dues began coming in. Not a day has passed since then, but that both 2½ per cent ministers' dues and 8 per cent churches' and organizations' dues have come in.

With dues paid in, claims came up, and all claims were promptly paid, and paid in full. These claims consisted of death benefits, widows' and children's pensions, disability pensions, and age-retirement pensions. All these were and are paid regularly when due. They were paid out of the 2½ per cent and 8 per cent reserves created for that purpose.

In addition to those payments the reserves have grown year by year. They are needed, with interest and compound interest added, against the day of retirement of the younger and middle-aged members. When they come to retirement, the reserves must be there and will be there, to pay their pensions in full until they die.

*Dr. Wilson is general representative of the Pension Fund.

The reserves in the new Pension Plan alone, with all claims paid to date, are well over a million dollars; the total assets of the Pension Fund, including Pension Plan reserves, the 1919 system, permanent funds and annuity funds, are well over the two million dollar mark. All of these funds are carefully safeguarded for the purposes given.

New ministers and churches are being added every month. Many who dropped out temporarily on account of the hard times are renewing. Some of the colleges, which have thus far been unable financially to take membership, have asked for studies to see how much it would cost to include the entire faculty and administrative staff in the Pension Plan.

A Record of Achievement

The Story of Five and One-Half Years of Experience of the Pension Plan

From Nothing

From 0 to over $1,000,000 in Reserves
From 0 to 271 Age Retirement Pensions
From 0 to 45 Total Disability Pensions
From 0 to 121 Widow's Pensions
From 0 to 71 Children's Pensions
From 0 to over 2,600 "2½ per cent" Members
From 0 to over 2,300 "8 per cent" Members
From 0 to a sound, permanent, contributory Pension Plan
From 0 to a Pension-Minded Church and Age

From Nothing to What?

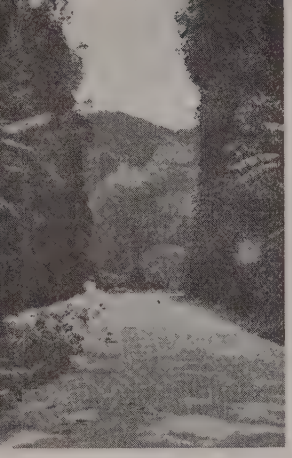
The day when every church and every minister will be a part of the Pension Plan?

The five and one-half years' experience of the Pension Plan is a great story. From nothing its reserves have gone to over $1,000,000. Starting with nothing it now has in effect 271 age-retirement pensions; 45 total disability pensions; 121 widow's pensions; and 71 pensions for minor children. From nothing its number of minister members paying the 2½ per cent has passed beyond the 2,600 mark and its member churches paying the 8 per cent have come to exceed 2,300. A sound, permanent, contributory pension plan is in effect. We behold a pension-minded church in a pension-minded age and we may anticipate with a degree of confidence the day when every church and every minister will be a part of the Pension Plan.

If universal old-age pensions are coming throughout the nation, with churches and ministers excluded, just that sure is it that if the churches are to maintain their self-respect and social leadership, they must cooperate in providing universal old-age pensions for ministers and all others who give their entire service to Christ and the church. This is a principle essential to the ongoing of the church and building of a ministry of vitality and power.

What Puerto Rico Wants

By I. J. CAHILL*



A Mountain Highway in Puerto Rico

THE Puerto Rican branch of our American family is having a pretty serious time just now. The complex problems of citizenship have them in their toils—even as they have us here on the mainland.

Being a part of this great rich nation has not settled the age-long conflict between wealth and want. The passing from the old peonage to Spain to the grandiloquent promises of liberty in this republic somehow did not usher them into paradise.

Those promises were sincere and were made by honest idealists who saw visions of edenic welfare for the beautiful little island under the blessing of American liberty. But now there is poverty in that fertile land. There is restriction to the citizenry. The seat of authority is hundreds of miles away. The little island is under the rule of a great continental power, and the people are not altogether happy about it.

Some of the conditions that obtain may help us to understand the situation.

There is not land enough to go around; and great tracts of the most fertile land are owned by wealthy landlords, nonresident for the most part.

There is an old disregarded law which provides that not more than 500 acres may be held by any person or corporation.

There is undernourishment and positive suffering. Workers in the sugar industry receive as much as fifty cents per day while work lasts. In some callings men receive not more than half as much, women still less.

Some government officials have felt that relief funds have not been provided for Puerto Rico in proportion to such appropriations in the United States.

If in such a situation there should be agitators, whether of selfish or unselfish motives, the stage is set for them to get in their work. And that is what is happening. There are sincere men urging independence. There are demagogues taking advantage of the situation to stir up for their own advantage emotions of bitterness toward the federal government.

Then, as if in retaliation, comes a bill in the United States Congress proposing the granting of independence, beginning at once and consummated within four years.

As mere rhetoric such a proposal sounds good, but the question is far from a simple one. To name only one of numerous practical problems involved, independence would put the island outside the tariff wall of the United States and thus greatly disturb their export trade, 90 per cent of which now goes to this country.

Both the United States and Puerto Rico have need to translate our ideals into practical terms that will work benefit to the people. We are having our serious social problems, just as they are. But we are stronger than they are and having taken over the government of the island, we owe them protection and help in securing the general welfare of the people.

Many think Puerto Rico would be better off to remain as a part of the United States. Certainly it would be wise for the United States to have at the heart of all policies the welfare of the people. They should be helped not exploited. The resources of the island should be regarded as a trust for the people there, not as loot for any who may be strong enough to take it.

The United States has here an opportunity to demonstrate to all Latin America what she means by her diplomatic asseverations of unselfish good will. A sustained course of unselfish cooperation with genuine patriots of Puerto Rico in seeking the welfare of the people, in resisting demagogues and exploiters both from the states and from the island would do more for Pan-American unity than volumes of empty rhetoric.

The Puerto Rican people are proud, sensitive, freedom-loving, idealistic. They are all this in a Latin as we are in an Anglo-Saxon way. We should be brothers. The missionaries in the island are the strongest influence making for such fraternal relations.

Readers of WORLD CALL will be interested in an added word regarding our brethren in the Christian churches there. Our missionaries have reported nothing of political attitudes, but have kept right on in their distinct task of developing the churches and their leaders.

C. Manly Morton has been conscripted to give half his time to religious education among all the Protestant forces. The sturdy spirit of self-reliance among our churches was revealed in a recent incident. The Christian and Missionary Alliance people were short of funds and sought to shorten their line. They offered for sale a church house in Morovis. The congregation willingly placed themselves under the fostering care of our mission. Our churches on Easter raised $500 to purchase the house and $100 more to put it in repair and this additional congregation is added to our strength and our responsibility in Puerto Rico as a purely indigenous enterprise. We may be proud of the spirit of these brethren.

*Former vice-president of the United Society, who made a study of Puerto Rico in 1935.

Pension Plan and Human Needs

(*Continued from page* 8.)

times he must have thought of it as he lay for many weeks in the hospital. It must also have brought great satisfaction to the church, whose members loved both the pastor and his wife, to feel that she was modestly protected for life and that they helped to make it possible. A similar sense of indescribable relief and of security must have come to the preacher's widow who had shared his ministry and his ideals.

Now that the government has put itself back of a national pension plan for other callings and has rightly left the free church to protect its own ministers, no pastor need feel hesitant about pension plan advocacy for the ministry. He speaks for a great and widely recognized principle and thus urges the church not to become delinquent in an area where it should certainly be the foremost leader.

On our younger pastors will largely depend the success of the Pension Plan. They are the ones who for both themselves and the church, will make possible the long enlistment and the building up of safe reserves through the dual contributory participation of both church and minister. The older ministers are constantly reminded of this vital need. The young men, with what seems to be long separation from the serious approach of age, are less likely to be pension-minded. They will need to learn to think in terms of the whole brotherhood and the whole ministry and lead the church to do the same. Here is a field for a becoming breadth of sympathy and a broad vision for both church and preacher, which if acted upon will bring higher standards and far greater spiritual realization for both.

Social justice, the spirit of Christianity, spiritual efficiency, the example of other religious bodies, the action of the government and the trend of public conviction about pensions, all challenge the church to lead in the provision for old-age security for its ministry.

Preaching With a Sense of Mission

(*Continued from page* 9.)

he presented to his hearers Jesus as the Christ. Because of his sense of mission his words were both convincing and convicting. He was the instrument through whom God transmitted his redemptive message to 5,000 souls. From the days of Peter, John, Phillip and Paul down to Knox, Whitfield and the Wesleys, to Talmadge, Beecher, Spurgeon, Brooks, Latimer, the Campbells and Parker, to Jowett, Conwell and Truett, the preachers who have had a sense of mission have been effectively used of God in his redemptive work.

He who has no sense of mission in preaching is but a politician with party cries or a huckster of common things and is not suited to speak on things eternal.

Notes and News From the Pension Fund

Do the Ministers Stick to Their Jobs?

A study of the service of 503 ministers by the Pension Fund shows that 261 of them have preached forty years or more.

Of this number 57 have preached fifty years or more. And of this number seven have preached sixty years or more.

The longest number of years reported in service is sixty-nine years, the second longest, sixty-eight years, and the third longest, sixty-two years.

Average Years Preached

The seven who have preached 60 years or longer have preached 429 years, an average of 61.2 years each.

The 57 men who have preached 50 years or longer have served a total of 3,080 years, or an average of 54 years each.

The 204 who have preached 40 years or more have a total number of 8,797 preaching years, or an average of 43 years each.

International Convention

Dr. Dan Poling has been secured to make the address for the Pension Fund at the Kansas City Convention.

Dr. A. W. Fortune, of Central Christian Church, Lexington, Kentucky, is to deliver the address at the Preachers' Breakfast of the Pension Fund at the Kansas City Convention.

Church Colleges and the Pension Plan

The Pension Fund has submitted data to three of our church colleges regarding membership in the Pension Plan. These colleges are considering the enrollment of their total faculties and administrative staffs in a pension plan. The Pension Fund was organized from the beginning so as to include church colleges.

Ministerial Relief

There are still 245 aged, needy persons on the Ministerial Relief Roll. Their meager checks average $8.97 per month.

Unified Promotion

The Pension Fund will cooperate with all the plans of Unified Promotion this fall and winter. The Pension Fund's share in the receipts of Unified Promotion goes to the support of Ministerial Relief and to the gift portion of the pensions of the older ministers upon retirement.

Personal

W. R. Warren is writing a history of the Board of Ministerial Relief and the Pension Fund.

F. E. Smith attended the conventions of the Maritime Provinces in Eastern Canada in August.

On the Plains of West Texas

By LURA E. ASPINWALL*

ON THE plains of West Texas, relentlessly pursued by wind and mercilessly harried by sand, a diminishing visibility reveals the city of Lubbock. Twenty-five thousand persons make Lubbock their home, and for one hundred fifty miles in all directions there is no town which can approach this in size. Here the Texas Technological College is located and in ten years has grown to 2,700 students. And here also, Mr. and Mrs. William Vivrett minister to a local Christian church and to Disciple students in the School of Technology.

Registrar's records show that one hundred sixty-two Disciple students are enrolled in this school. Not a large number and yet in every state there are many churches with fewer members than that. The First Christian Church is located more than a mile from the college but students are provided with bus tickets free of charge and these are used week days and Sundays. Though the Vivretts have been in Lubbock less than two years, they are already ministering to one-half of the one hundred sixty-two Disciple students attending the Texas Technological College.

An annual retreat was instituted last August the purpose of which is to plan for each coming year. Last August a program for fifty-two weeks was laid out. This program included plans for promotion and publicity, outline of Sunday morning worship and class programs for a year, outline of discussion topics for fifty-two weeks, and suggestions for missionary and recreation programs and social work projects for twelve months. In addition to all this planning, imagine the joy of spending a day on a big ranch and having your meals cooked by a rancher! Such was the privilege of the group on retreat. A yearbook containing the entire program was mimeographed and made available in book form to all Disciple students at Texas Technological College and proved to have a very good publicity as well as guidance value.

Table prepared for the Missionary Tea sponsored by the Lubbock Young People. They were assisted by Mrs. George Kuykendall (seated right), chairman of the hospitality department in the Woman's Council and Mrs. S. J. McFarland (seated left), chairman of the educational department of the Woman's Council. Young people in the picture were in costume and served in addition to the women seated at the table.

There is a definite plan for getting in touch with Disciple students and inviting them to participate in the church's program for students and to affiliate with the church. Though some students live in dormitories, many live in homes, so the entire town is charted by streets, homes housing students marked, and students are visited by upperclass students living nearby who are already members of the First Christian Church group. Since old members and new live so near, the habit of going to church together is easily formed. There are now fifty student members and affiliate members of the Lubbock Christian Church.

This Texas Technological College Disciples student group conducted the every-member canvas for their church this year. Through drama and pageantry they asked the congregation to subscribe the budget for the year and the church membership responded enthusiastically. For the first time, the church budget included an item of $200.00 for student work, but the students more than matched the generosity of their elders by oversubscribing this amount themselves.

This same group of students had charge of the Easter sunrise service in the local church. They also planned an Easter egg hunt for a group of Mexican children.

Among student projects during the year was one in which the students furnished toys for the children in the Juliette Fowler Home in Dallas, Texas. This project was conducted as an educational as well as a benevolent project.

Also these young people have the policy of taking programs to rural churches of their area. There is a never ending possibility for rendering this type of service in this among the last of our pioneer areas, and it is circumscribed only by the great distances and the necessity of being in classes early Monday morning.

Combining social life inclinations with missionary emphases is a favorite way of enhancing the value of both for these Texas students. Last winter one hundred young people sat down to a Mexican supper.

*National Director of Student Work.

Menu cards were in the form and design of sombreros. They were all made by clever students. Mexican decorations lent atmosphere to the church dining room. Mexican food—tamales, chili, and other good things—was cooked by a Mexican woman who understood the meaning of good Mexican food. The program arranged by students included a review of Stuart Chase's *Mexico,* a report of a visit to the Mexican Christian Institute at San Antonio, Texas, and a program provided by children of a local Mexican school. When one realizes that Lubbock has a white section, a Negro section and a Mexican section, it gives an idea of what it means for students there to be working in this field of racial understanding.

Mrs. Wm. E. Vivrett

A Sunday morning class is enthusiastic in its study of Harrison Elliott's *How Jesus Met Life's Problems.*

The Sunday evening program is more varied. A librarian who has a hobby of collecting Bibles was asked to bring her collection to a Sunday evening student hour. Some of the Bibles were very old and the students learned much about the development of our Bible. A series on religious art was much appreciated by the students.

A fellowship hour follows the discussion group each Sunday evening. Discovering that the Major Bowes amateur hour was cutting seriously into the Sunday night group, these ingenious students introduced an amateur hour of their own. Theirs is radio station LFCC (Lubbock First Christian Church to common mortals) and their phone number is Lubbock 1-0-0-0-0h. A local Walter Winchell occasionally follows the amateur hour and the story goes round that Major Bowes and Walter Winchell of national fame have lost many Lubbock hearers who would rather listen to the local talent. True to the Major Bowes' tradition, at a tea-room supper honoring a national representative a student was heard to inquire, "Is this Chase and Sanborn's coffee?"

Students are encouraged to show initiative and insofar as possible to build their own program. This is excellently illustrated by the case of a student who became very much interested in an Old Testament story which had been studied. Much later she appeared with the story not only dramatized but cast and upon request agreed to present it the next Sunday evening.

The Vivretts minister to a church of six hundred members. They are the parents of two small children. They have certain area as well as local responsibilities, yet they have accepted the responsibility for the Disciple students in their college center and are finding time to develop a religious program for these students and to guide them in their problems and adjustments. William Vivrett ministers to the whole church including students but would be the first to say that Mrs. Waldine Vivrett is the guiding genius of the student work as well as of the entire young people's program of the church. Young William Vivrett, Third, five years, who when addressed as "Billie" responds, "My name is Bill," and his fourteen-month-old sister, Betty Lu, seem not in the least neglected and, indeed, are making their contribution to student work at the Texas Technological College.

Wm. E. Vivrett

As the visibility becomes greater for a moment one sees students, sturdy with the inheritance of the West, keen, perhaps whetted by the sands, but having also the graces of royalty and the possibilities for great leadership in the church and world. Thank God for those who give themselves selflessly to guiding their growth!

President Lyon Resigns

By H. O. PRITCHARD

AT THE June meeting of the board of trustees held at Commencement time, Clyde L. Lyon handed in his resignation as president of Eureka College, to become effective September 1, 1936. This resignation came as a complete surprise to the many friends of President Lyon and of Eureka College who were not conversant with the difficult problems now facing the institution. It is not too much to say that the resignation was a part of the aftermath of the action of the North Central Association of Colleges at its annual meeting in April, by which action Eureka College was dropped from the accredited list of that Association. This unexpected action on the part of the North Central Association has precipitated serious financial problems at Eureka which call for immediate solution.

It should be remarked in passing that the college still retains its standing in the office of the State Superintendent of Public Instruction, The University of Illinois, The Association of American Universities, The Association of American University Women, and similar accrediting organizations. Nevertheless, because the North Central Association is so widely known and has such prestige and influence it is a serious blow to any institution to lose membership in it.

C. L. Lyon

The financial problem thus brought to the front seemed to the trustees to call for an aggressive and promotional type of leadership which President Lyon feels he cannot render as it should be rendered. There was nothing but good will and high regard for President Lyon on the part of the trustees. So much was this true, that they urged him to remain as a member of the faculty and Director of the Eureka Plan. President Lyon has done a great work at Eureka College. When one considers the handicaps under which he has labored, with the dreadful depression on the one hand, and the financial situation which he inherited at Eureka on the other, it is a truly remarkable service and one of which he has a right to be proud.

IN THE HEART OF AMERICA

By Lola Blount Conner

William Rockhill Nelson Gallery of Art and Mary Atkins Museum, Kansas City, Missouri

I'D RATHER live in Kansas City than in any other town I know,'' said one of our church leaders recently, referring to the fact that the International Convention is to meet there October 12 to 18.

''Why?'' someone asked, wondering what gave him such a decided preference, since he is not a resident of Missouri.

''Because it is really a part of the West with its spirit of expansion and freedom. And it's not too large. The city is metropolitan without having the strain of living found in bigger communities. Moreover it is a strong center of our own brotherhood—one of the greatest in the country,'' he replied.

He might have added that Kansas City has absorbed the South's spirit of hospitality and has made itself an important cultural as well as commercial life. All of which will be beckoning forms of interest to our convention-goers who will enjoy especially the background of our own church history and present-day strength which Kansas City affords.

Over twenty-five thousand local fellow church members are waiting to welcome the International Convention. That is, 22,000 in our twenty-one congregations in Kansas City proper, and 3,500 in our ten churches of the twin city, Kansas City, Kansas, which lies across the Kaw River, but which is actually undivided in much of its life and interests.

Couple with this the fact that Missouri and four nearby states within one or two days' driving distance have a membership in our churches of over 600,000 persons; and one can see what is likely to happen at Kansas City. It will be one of our great gatherings in point of attendance; and a chance for power in point of opportunity. For here is a swath of brotherhood life rich and deep as the fertile fields of the Midwest. Here is the longing for knowledge, inspiration, uplift. Here is the place to enrich the life of the church. Dr. L. N. D. Wells, president of the 1936 Convention, minister of East Dallas Christian Church, Dallas, Texas, has put his finger on the pulse of our people; he wants the spiritual emphasis to be the supreme experience in this coming together of a great section of the church.

Kansas City is ready for us. The splendid $6,000,000 Municipal Auditorium is the finest meeting place we have ever had. Its fourteen assembly halls adapt themselves to a variety of needs. One hundred miles of landscaped drives within the city will offer relaxation when autumn skies and colorings are at their loveliest. Swope Park, third largest in the world, will give added enjoyment.

The majestic Liberty Memorial, its fountains floodlighted at night, commemorates the state's valor in the World War. The famous sculptural group, the Pioneer Mother, recalls the courage and strength which built the Midwest. Lovers of beauty may see works of Titian, Rembrandt, Sir Joshua Reynolds and others of the world's great at the William Rockhill Nelson Gallery of Art, bequeathed by the founder of the *Kansas City Star*. The outlying Country Club Plaza with its Spanish architecture is the shopping area for the unusually beautiful residential district of the same name. Visitors from town and country may find much to study, if they desire, in the city's first ranking as a winter wheat market, and in its packing and manufacturing industries.

Our churches in Kansas City are a familiar roll, strong and effective in their work. The names of Harry L. Ice, George H. Combs, Burris Jenkins, and R. H. Miller of recent association recall great congregations which represent leadership among our people, while the twin city also holds its place with Central Church under D. F. Gross leading the roll.

Going to Kansas City for convention is something of a brotherhood habit! One of the important early gatherings met there in 1886 when the C. W. B. M. proudly reported receipts of $19,283. In 1900 we went back again, an age when the names of W. F. Richardson, Helen E. Moses, A. McLean, Jessie Brown Pounds recall the temper of our life.

But 1917 in Kansas City was an exceptional convention, one of the largest in attendance, and marked

with an earnest struggle for spiritual power, for WAR had caught the church, too, in its hazard. We had grown greatly in giving, for that year the women reported $518,446 and the Foreign Society $550,386. But most important was the inauguration of plans for the unification of all of our missionary work, the step which led to the launching of the United Society three years later. Kansas City in 1917 was an epochal meeting for our missionary undertakings.

The International Convention of 1936 will be different in several respects. First, it is planned to adhere strictly to the constitution which states that only persons who "attend and enroll" are to vote on convention business. Daytime sessions will be held in Music Hall where only those who register will sit on the main floor and, if necessary, in the first balcony, and have a voice in the business; while all other visitors occupy the galleries, in full hearing of the sessions. At night, a larger assembly hall will find the entire convention gathered as one unit.

J. Clare Hanna, chairman local convention committee, Kansas City

Second, instead of a preaching series each morning, as heretofore, there will be ONE CONVENTION SERMON given on Sunday afternoon by Dr. Jacob H. Goldner of Euclid Avenue Church, Cleveland, catching up the spiritual dynamic of the entire week and welding it into a single message of power.

Third, the Communion Service is changed to Sunday night. As a great climactic hour it will close the convention, on a mount of spiritual meditation and devotion—the center of our life.

A new feature will mark the opening night—a presentation of the fifteen organizations and commissions which report to the International Convention. The presentation of their annual reports on Tuesday afternoon in a unified form as conducted by Graham Frank is also a departure from former ways.

Tuesday morning will bring addresses on the centennial anniversary of higher education in our brotherhood. The twenty-fifth anniversary of our organized religious education work will also be celebrated.

Each afternoon one item of work—the ministry, foreign missions, so on—will be visually presented by stereopticon slides. All of Friday morning will be given to our home and foreign missionaries. The three missionary breakfasts at the Hotel Kansas Citian—one for home, two for foreign work—will not compete with other occasions. In addition to the preachers' breakfast, the division of Christian Education of the United Society will have a breakfast stressing peace. This is open to everyone.

A warm fellowship and hospitality are assured by the local convention committee whose chairman is J. Clare Hanna. Going to Kansas City in October will be to feel anew the charm of the Middle West, and to have a rich experience in what promises to be one of our largest and most enthusiastic gatherings in late years.

Mrs. H. C. Van Inwagen, chairman of committee on assignments, International Convention

Cooperative Fellowship

Toyohiko Kagawa's visit to the United States and Canada has resulted in the spontaneous formation of many groups of church people who have been meeting for many weeks for prayer and study and cooperative activity.

At Lake Geneva, Wis., June 27-30, an International Conference, bringing together interested individuals and members of many of these groups, resulted in the formation of an international Fellowship. The purpose is to further challenge the churches with the expression of the Christian ideals which Kagawa has proclaimed so forcibly, and to carry forward a program of education designed to stimulate the building up of the cooperative spirit and purpose both in individuals and in economic life.

It is not proposed that it will in any way duplicate the activities of any of the established church organizations, but rather it will supplement their programs.

This Christian Cooperative Fellowship of North America has been formed for the purpose of stimulating an awareness of and commitment to the cooperative way of life as essential to genuine Christian living. It is believed that such commitment should result in the spread of this idea and in its incarnation in the strengthening and multiplication of economic cooperatives, which Kagawa has characterized as "the love principle of Christianity in economic action."

Disciple members of the executive committee are Miss Daisy June Trout and Dr. James A. Crain.

The Committee announced a pamphlet just off the press, entitled *Kagawa in Lincoln's Land.* This pamphlet may be secured for 30 cents per copy, at the temporary office of the Fellowship, 285 Schermerhorn Street, Brooklyn, N. Y.

Little Women of India

By IMOGENE MULLINS REDDELL*

THE tremendously interesting and important problem of growing up is essentially the same whether it be a hundred years ago, or a century hence, in America or in India. "I want my daughters to be beautiful, accomplished and good," said Marmee to her "little women." "I want them to have a happy youth, to be well and wisely married and to lead useful, pleasant lives, with as little care and sorrow to try them as God sees fit to send." And to Meg, she added, when speaking of marriage, "It is . . . wise to prepare for it; so that, when the time comes, you may feel ready for the duties, and worthy of the joy."

In a country like India where womanhood is not honored, and where one, especially if she is old or is a widow, is regarded as a burden and worthy only to be cast out, a home which trains young women to build Christian homes proves the compassion which is so much a part of Christianity. "A Field of Flowers" is the fit interpretation of Sumankhetan (Sū-măn-kā'tăn), the name of our Girls' Vocational School at Pendra Road. The great majority of the girls who are trained in our mission schools become wives and mothers, and it is with this in mind that the activities of Sumankhetan are planned.

Margaret, Sagunia, Ashawanti, Harshatlata and Nirmal as they take the rabbits for a run in the chicken yard. Nirmal, we believe, is trying to tease the photographer.

The girls live in family groups in cottages, and learn housekeeping as it should be done. There is gardening, animal husbandry and handcraft to be learned as well as farming, on a small scale of course. The girls have their own small fields of rice, peanuts, wheat and other crops. They live according to a budget, doing their own planning and buying. Like most novices in keeping house, they once got in debt. There came a month when there were five bazaar days instead of the usual four.

It is the "live stock department," however, that furnishes the excitement. Chickens, ducks, geese, rabbits, goats and a cow must be cared for. The goats arouse the greatest concern. Sumankhetan is close by the jungle, and a panther killed one of them, leaving a kid only a few days old. Promptly the girls met the emergency, and had a great time feeding the orphan with a bottle. Milking the goats is a serious occasion, and everybody helps. This little scene was once unwittingly enacted for a missionary: To milk one goat, two girls held the horns, two the ears, two, two legs each, and the rest, except the one doing the milking, contended furiously for the joy of holding the three frisky kids in their arms.

The girls of Sumankhetan are in their teens, and as eager to be loved and to live full and beautiful lives as the immortal heroines of Louisa M. Alcott's creation. And their personalities are as individual as the lovely Meg, the impetuous Jo, saintly Beth and adorable, willful Amy.

There is Anugra who was taken into our children's home at Kulpahar when she was but three months old, and does not remember her own name. A jolly, happy-go-lucky youngster, and always ready for a good time, she often finds it a bit trying to steady herself into the routine of sewing and cooking. She is passionately fond of flowers, and is often seen with a brilliant rose or a huge hibiscus bloom in her glossy hair. Like Amy, who would "sit alone, thinking good thoughts, and praying the dear God to preserve her sister," Mary is most devout. Mary was a Hindu until she was fourteen years old; then she ran away from home and hid with a friend because she wanted to become a Christian. When her parents came for her, she refused to go with them. She has learned to read and write, and for three years her superior handwork has won prizes at the Pendra Road Fair. Her dearest desire is to win her family to Christ.

Purkhiya is the most modern, for she has bobbed hair! A pretty child, and a bit of a coquette, she finds school lessons none too agreeable. Overcoming her love of a good time, though, she is learning to live on a very modest budget, to buy wheat and rice, and to bargain for vegetables and cooking oils. Soon she will be married, and balancing the household budget is as essential in India as in America.

Sera is the Beth of the group. Of high caste Brahmin parentage, this quiet, sweet little girl is adored by the others who call her "little sister." Nirmal Kumari is another who is tiny. Unlike most Indian girls, she is not clever with her hands and has a dreadful time in handwork classes. Wise teachers are seeing to it that their girls are learning to make use of the raw materials so abundant in India. There are brooms to be made of the grass and date palm leaves, and

*Publicity Aide, United Society.

baskets of the scrubby palm. But Nirmal is quick and alert in school work, and it is she who is always first to want to try something new.

Rajkuria and Durji are sisters, and both wish to be nurses. They and their widowed mother have been wards of the mission for a number of years, and the mother is being cared for at our Woman's Home in Kulpahar. Together the sisters will go to the mission hospital at Bilaspur for training, and Sumankhetan expects great things of them.

Elishaba is the best student in school, and captures all the first prizes on handwork at the Pendra Road Fair. This annual fair is one of the big moments in the lives of the Sumankhetan girls. For two months before, they are busy making tiny shirts which are given to each baby brought to the Baby Show. This last year capable hands were kept busy until the day when ninety-five babies were brought through a threatening rain to see who would weigh the most and kick the hardest. As they left, they took these gay shirts in lavender, pink, yellow, blue and green as mementos of the work of the girls of Sumankhetan. The girls always have a booth exhibiting the various things they make to show the Indian mother what she can produce in her own home as her contribution toward better standards of living. Not only lace, embroidery and knitting, but rag rugs, baskets, brooms, bags, tiles, bricks, mats and many smaller articles show that this school is being kept next to the needs of the village home. Elishaba is the most capable in sewing and embroidery. Keen and alert, she is always the leader in every project. At one time, however, she almost lost her eyesight, but the skill of Dr. Victor C. Rambo of our mission hospital in Mungeli saved it.

Fun-loving and carefree Nabalia is one of the most attractive girls in the boarding school, and like many girls in America, finds it difficult to apply herself in academic studies. Nabalia has other talents, though. She is a born saleslady, and is never happier than when she is "bargaining." One who delights in creating with her hands, she is one of the best in the handcraft shop, and is dependable as a helper there.

Bhori, Elishaba and Stella draw water for the evening meal. Elishaba is the best student in school, and captures all the first prizes for handwork at the Pendra Road Fair.

Halki, Durji, Ramela, Putti, Daisy and Dharmi are busy at their weaving. Ramela is Sumankhetan's artist.

Puniya is a daughter of the Gonds, aborigines of India, encumbered by their age-old heritage of human sacrifices and bloody savagery, bound by ignorance, superstition and fear as only the downtrodden castes of India can be. Very little is known of her early life, but it is hoped that some day Puniya will find her own jungle people somewhere near Pendra Road, and be the means of bringing them into Christianity.

There are others in the "field of flowers," curly-headed Ramala who is always drawing pictures; big-hearted Putti who often supplies as a teacher; quiet and unassuming Dharmi who loves to cook; Rosemary, the untainted child of leper parents; sturdy hard-working Ramkuwari; Margaret who was orphaned during a cholera epidemic; timid, sweet-voiced Ashamukli who can sometimes be persuaded to sing by herself; Phulmani who wants to be a farmer's wife; short, fat and good-natured Laila who is usually at the bottom of all the pranks—all these, "little women of India."

In Calcutta stands the shrine of Kalighat, known throughout the world for its horrible practices. To this shrine, and to thousands of others in India come crowds of other "little women of India," their foreheads smeared with vermilion, to tie stones to the branches of a barren cactus tree. At the shrine of Maha Dev these wretched creatures give an offering, pour water over a hideous image, and then, as the dirty stuff trickles down into the filthy drain, dip their hands into it, and smear it on their faces, even into their mouths, all in the name of Hinduism. Many of these women are of the same age, the same families, the same castes as the sweet girls who make up the "field of flowers." But Sumankhetan was founded in the name of Christianity, and when these girls leave they will truly be flowers among India's womanhood, transformed by the power and teachings of Christ.

The Dramatic Story of Fisk

An Account of the Development of Negro Education

By LUANNA J. BOWLES*

ONCE upon a time'' is the only proper way to begin any story as fascinating as that of Fisk University. It was seventy years ago, just at the close of the Civil War, that two representatives of the American Missionary Association, Reverend W. P. Smith and Reverend Erastus Milo Cravath met General Clinton B. Fisk of the Freedmen's Bureau to determine the location of a permanent university for Negroes. Eight of the thirteen former slave-holding states border Tennessee and in it and them four-fifths of the freed slaves were living. They decided upon Nashville, and a year later in long rows of low frame buildings which had recently been the hospital barracks of the Union Army, Fisk University began its dramatic career.

Group of Students in the new library of Fisk University

A pile of old iron handcuffs found in one corner of the building was sold, and the money used to buy books for part of the thousand students who came that first year to learn to read and write. In the beginning the instruction was of necessity of the most elementary sort, but the idea upon which the school was avowedly founded, of providing for Negroes the highest collegiate advantages, was kept prominently in view. Some of those first students continued their study until ten years later they graduated from the four-year college course.

Year by year the problem of financing the budding university became more perplexing. New buildings were needed to replace the barracks which were falling into decay. The solution came from the university treasurer, Mr. George L. White. He loved music and had trained a chorus from the most gifted voices in school as a leisure-time activity. They had sung the cantata ''Esther'' before a large Nashville audience, and he dared to dream that money could be raised for the school by giving to the world the music of the Negro. Taking the little money left in the university treasury, and putting with it all his own, on October 6, 1871, he and nine students, seven of whom had been slaves, started out to secure the then fabulous sum of $20,000 for the impoverished and unknown school in which they were students. They were turned away from hotels and driven out of railway waiting rooms because of their color. Many times when the world seemed especially cold they found courage in the song of their fathers,

''O Lord, O my Lord, O my good Lord!
Keep me from sinking down.''

It was at Columbus, Ohio, that Mr. White decided to call them the Jubilee Singers from the Old Testament phrase, the ''year of jubilee.'' When Henry Ward Beecher invited them to sing in his church in Brooklyn the tide turned, and in three years they returned to Nashville bringing with them nearly $100,000.

They had been received with honor by the President of the United States, they had sung their slave songs before Queen Victoria, and they had gathered as invited guests about the breakfast table of Gladstone, who was then Prime Minister of England.

At the ''New Palace'' in Potsdam amid grim troopers who stood sentinel at the doors and clanked their sabers through the corridors they were received by the Crown Prince and other members of the imperial family, including Prince Frederick Charles, the hero of Metz in the Franco-Prussian War.

In Martin Luther's room in the old monastery at Wittenberg they sang in his memory, ''Praise God, From Whom All Blessings Flow.''

The year 1875 is a memorable one in the history of

*Executive secretary, president's office, Fisk University, Nashville, Tenn.

Fisk. Erastus Milo Cravath was chosen as the first president of the university. The first college class was graduated, and Jubilee Hall, "sung up" by the Jubilee Singers and named for them, was dedicated. It was the first permanent educational building for Negroes in the world. It served as dormitory, president's home, dining hall, administration building, and chapel. Later, new buildings followed, and the school began to take on the appearance of an American liberal arts college.

Throughout its seventy years, Fisk has held tenaciously to its original purpose of offering to Negro men and women the finest available in liberal arts training. During the past ten years under the administration of President Thomas Elsa Jones, Fisk has continued to raise its educational standards, and it is now approved by the Association of American Universities. Its faculty remains about equally divided between the races and includes scholars of national and international reputation.

Special emphasis is placed on individualized education. Care is taken to maintain a program well balanced between teaching and research. Work for the degree of Master of Arts is offered in some fields.

The work of the summer quarter is of graduate level and is centered around the curriculum laboratory for teachers. This is conducted in conjunction with similar work at Peabody College, both being financed by grants from the General Education Board. Taken as a whole the curriculum study is an attempt to tie in school work more closely with community life. One of the four training schools for teacher-librarians established this year in the South by the General Education Board and the American Library Association is being held at Fisk. Twenty-five Negro high schools which cannot afford full-time trained librarians were given scholarships to send their teacher-librarian to Fisk for six weeks of intensive library training. This is a step toward improving the fearfully inadequate library opportunities for Negroes.

The department of social science, under the leadership of Dr. Charles S. Johnson, has become a center for research in the South, especially upon problems

Fisk Jubilee Singers of 1871

Fisk Jubilee Singers of 1936

involving race relations. A recent study was made of two thousand white and Negro workers engaged in tobacco rehandling under the Tobacco Code as compared with selected groups of workers in independent stemmeries not operating under a code.

Two state-wide WPA projects are under the supervision of Charles S. Johnson. The rural project is a survey of the social, economic, and health conditions of rural Negroes in Tennessee. The urban study, a part of a national project, aims to ascertain the relationship of the type and amount of training of the "white collar" and "skilled" Negro workers and their occupational experiences. The report of the study of cotton tenancy and share-cropping in the South by Dr. Johnson and his associates appeared under the title, "The Collapse of Cotton Tenancy." "The Etiquette of Race Relations in the South," and "Cultural Areas in Race Relations" are recent studies by Dr. Bertram W. Doyle. Mr. Horace R. Cayton is beginning a study of social stratification in the Negro community which deals with the problems of Negro upper class and professional groups, their relationship to the mass of Negroes, and various classes of whites. "A Study of Negro College and Professional Graduates" by Dr. Johnson shows beyond shadow of a doubt the value to American life of providing higher education for Negroes. A study by Mr. Harry J. Walker of Negro participation in the political life of the South is partially completed. A textbook by Mr. T. E. Davis entitled *Health Problems of the Rural Negro* will soon be ready for use by teachers to help them direct health activities in their schools and communities.

Students in the department of sociology are working in direct contact with these problems and participate in the studies. This experience develops an objective approach to life which gives judgment and balance unusual in college students.

A system of student interne work is being developed with the Training Section of the Tennessee Valley Authority. A group of sociology students were the first to go out. For nine weeks during this past summer they went into selected communities where they super-

vised libraries, developed community activity programs in connection with libraries, helped establish handicraft cooperatives, dramatic groups, canning clubs and study classes. For this work, which is under the guidance of Fisk faculty members, they will receive credit toward graduation. This gives students a happy combination of classroom theory and practical experience before they are out on their own. Students from other departments will participate in the program during this coming year.

Under the stimulation of the Stagecrafters, who celebrated their tenth anniversary this year, there is a lively interest in dramatics. Plays are given from Negro life, from the wider field of dramatic literature, and from original compositions of Fisk students. Groups of players from other Negro colleges joined the Stagecrafters in a Drama Festival held at Fisk in May.

Fisk students interested in creative writing have the unusual privilege of working with Dr. James Weldon Johnson, who holds the Adam K. Spence chair of Creative Writing and Literature at Fisk.

Ever since the Jubilee Singers carried the Negro spirituals to the far corners of the world, when Fisk is mentioned people immediately think of music. In the music department Fisk students are given excellent training in performance, but great emphasis is also placed on creative work and appreciation of music. Years ago Professor John Work studied the origin and development of Negro spirituals, and now his son, also John Work, is an authority on the spirituals, the work songs, the blues and all forms of Negro music.

Musicians of wide experience agree that a race as musical as the Negro should sing, of course, their native music, but should know and love also the sublime music of the ages. And so the Fisk choir sings the spirituals better for knowing and loving Palestrina and the Russian church music. The most beautiful part of the Sunday church service is the spiritual which the choir sings just before the benediction. It is given spontaneously with the choir seated and without accompaniment or direction.

The student body comes from all sections of the country, and Fisk graduates are found today in all parts of America. They go out as teachers, administrators, social workers, doctors, dentists and lawyers; and through the qualities Fisk taught them of honesty, self-reliance, industry, and loyalty to the highest within them, they are leaders in bettering American life.

"The Very Onliest Way We Know"

By INA LOWE HOLLINGSWORTH*

TIMIDLY, but with deepest fervor, rose the voice. A sudden hush fell over the half a hundred small folk standing reverently beside their pews. *"Dear heavenly father, we come to thee this morning"* . . . I knew her skin was black, for I was the only white woman in little Lane Chapel that day, where I had been invited to speak to the children of the Daily Vacation Bible School. . . . *"in the very onliest way we know . . . with bowed heads."* . . . A century and a half, the life history of a "free" nation flashed before my eyes, and struck deep, at those words! Indeed, from the innermost part of her being those words had come! . . . *"the very onliest way we know . . . with bowed heads."* . . . Through all the years, bowed heads, bowed bodies, bowed wills! How could it be otherwise than "the onliest way we know"? . . . *"We thank thee for those who have made this school possible"* . . . appreciation of some of the finer things of life which their white friends of a sister church had brought them. Always grateful for the smallest thing, be it but a well-worn pair of shoes! I remembered the pride with which I had been shown the handwork only a few minutes before, and the equipment which seemed so meager. . . . *"Help us to have pure hearts, and to live right, so that we may set the right example for these children."* . . . That eternal ambition which the Master plants within those hearts which have received him! . . . *"For Jesus' sake, Amen."*

The freshly starched and ironed audience, for whom the petition had been lifted, sat down. I sat down too, never to be quite the same again!

Came the thought, "those who take the leads in the 'pageant of a climbing race' can not, must not, *always* have 'bowed heads.' "

> "I will *lift up* mine eyes unto the hills,
> From whence cometh my help."

It is "the very onliest way" I know!

*Wife of pastor, Central Church, Shreveport, La.

Go-To-College Sunday

Student Service of Consecration

By LURA E. ASPINWALL*

PRELUDE.

CALL TO WORSHIP:

"Happy is the man that findeth wisdom, and the man that getteth understanding. . . .
For wisdom is better than rubies;
And all the things that may be desired are not to be compared with it."

INVOCATION:

Let us pray for courage to face reality.

God of all power and Ruler of all worlds, save us, we pray thee, from empty sentiment. From the impulse to cover naked facts with a false clothing of cheap and tawdry affectations.
Save us from vapid emotion and frothy enthusiasm.
From contentment with pleasant half truths.
Give us a resolution to know the truth at any cost.
And, having known it, to transform it into another truth, another realm of reality,
In which thy will shall reign
And this harsh world become thy Kingdom of Heaven.

Amen.

HYMN:

Rejoice, Ye Pure in Heart.

SCRIPTURE LESSON:

Proverbs 3:1-9.

OFFERING:

"Out of the abundance of our lives
Let us give with willing hearts:
So may the beauty of Holiness
Live evermore throughout the world."

MORNING PRAYER.

SERMON:

"And all the things to be desired are not to be compared with it."

INVITATION HYMN:

Just as I Am—Young, Strong and Free.

CONSECRATION SERVICE.

HYMN:

Holy Spirit, Truth Divine.

MINISTER:

This church is happy to count among its members many young people. Today as parents and as friends we are commissioning some of these young people as our representatives, our seekers after knowledge on campuses.

MINISTER TO STUDENTS:

We counsel you to guard your health; to evaluate the multiplicity of demands which will be made upon your time and to give yourselves only to those things which will make you of more value to the world. We are glad that you will form new friendships and have companionship with great teachers. May you be quick to learn and eager for all truth. Never let the cloistered walls of your schools shut you away from the sad realities of the world: those great problems of human living which you must help to solve. Never think that what you learn in classroom and from books can take the place of understanding gained from experience. Come back to us prepared to help us make this a better church and our world a happier one.

"Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition. Let the light
Pour through fair windows, broad as truth itself,
And high as heaven. . . . Tune your ear
To all the wordless music of the stars,
And to the voice of Nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights;
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the whole."

STUDENTS:

We humbly accept this responsibility.

MINISTER (To members of church):

We, the members of this church, have a just pride in all our young people and today especially in those who are so soon to leave for college. Confidently we yield to them their new responsibilities and new freedom. Ours is the difficult task of remaining at home, undergirding their lives with steadfastness, sympathy and love. We counsel one another to be slow with criticism but quick with understanding. It is ours to encourage their search for truth and knowledge as we, ourselves, humbly seek. It is ours to attempt to understand life, the world, injustice, pain, merriment, laughter with them. It is ours to keep this church a growing, learning church where these young people may again find fellowship when they return from college.

MEMBERS:

We humbly accept this responsibility.

MINISTER:

May God give us all his guidance.

PRAYER.

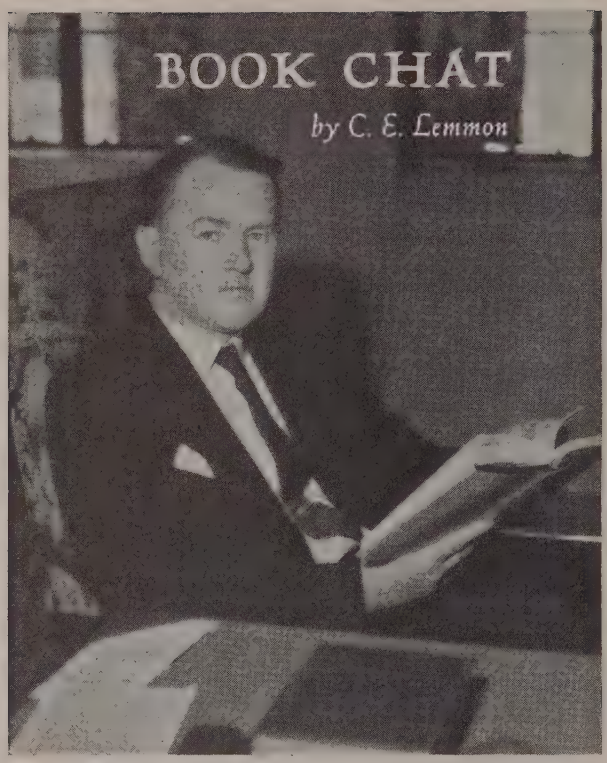
COMMUNION HYMN:

I Would Be True.

COMMUNION SERVICE.

BENEDICTION.

*National director of student work.



The Rhythm of Catastrophe

WHILE reading some of the late books of German and Russian vintage I have often reflected on the experience of Henry Adams. This scion of our most famous American family was finding it difficult to adjust himself to the changing tempo of our American life at the beginning of the century. He had attended the Chicago World's Fair, had viewed for the first time a dynamo, and his active imagination told him that this machine would usher in a new era of complexity. After more than three decades we know that he was a good prophet. He determined to write a book on this tendency of modern life toward complexity, and being an artist, he implied the truth in the form of an autobiography, hence *The Education of Henry Adams.* He also decided to write on that period of human history illustrating unity rather than complexity and chose for contrast the twelfth century. He went to Europe, visited the cathedral towns and wrote a masterpiece called *Mont-Saint-Michel and Chartres.* The one book was written to reveal his increasing sense of frustration with modern civilization and the other was written to picture the corporate unity of medieval times. It is the irony of literature that most readers miss the point entirely, and think of the first as simply a classic autobiography and the other as a text on architecture.

Henry Adams with his moody sense of frustration was at least three decades in advance of subsequent writers who are boldly discounting our modern culture with its liberal and democratic spirit, and prophesying a tendency to a more unified and corporate society illustrated in medieval times. One of the most interesting of these weird prophets is Nicholas Berdyaev, a Russian theologian, who writes under the significant title *The End of Our Time.* He contends that we are witnessing the end of modern times as conceived in the Renaissance. The Renaissance was the rise of humanism, with an emphasis on individual autonomy, expressed in political democracy and economic individualism, all of which was essentially secular. He uses the term "reactionary" in speaking of liberals, democrats, and social reformers. We are moving from the rhythm of progress which has characterized the last few centuries into the rhythm of catastrophe. We will miss many of the features of the so-called dark ages, thinks our author, but we will find ourselves pushed into the medieval sense of corporate oneness in a new and collective social order. The practical affairs of men will be lodged in something similar to the Soviets, without their tinge of atheism, while the whole of society will be drawn into a reverent spiritual unity. Much of the book is given to a description of the Russian revolution, especially taking note of its philosophical and historical basis. One good reason for reading this work is that you may chance to disagree with it violently and thus be forced into formulating an equally good though different theory of things.

Karl Barth attacks the spirit of our modern humanistic emphasis from the point of view of theology rather than history, in his latest translated work, *God in Action.* Our humanistic tendencies have led us to identify man with God, have caused us to illustrate the person of God from human experience, and have led us even to suggest a partnership between God and man. This to Barth is intolerable for it is the essence of his theology to set God over against man, and conceive revelation as a voice from the distance, a knowledge of the far, the strange and holy God. Man's concept of the divine is not based upon intimacy but awe, distance, authority.

To indicate the paradoxical nature of our modern thought of religion it would be well to read *The Essence of a Spiritual Religion* by D. Elton Trueblood, a young Quaker who is soon to become the head chaplain of Leland Stanford University. Dr. Trueblood begins with man and his desires for beauty and worthiness, and his hunger for a life Sustainer. Religion is the indwelling desire of man in its outgrowth in human experience, and is the response of the whole personality to this aspiration and experience. It is a beautifully written book dealing in the spiritual nature of God, the spiritual inwardness of Jesus, and the spiritual nature of man.

To read a book like Berdyaev's and one like Trueblood's is to experience the polar ends of our modern religious thought. In everything they are dissimilar

(*Continued on page* 44.)

--- KANSAS CITY ---

A GREAT DISCIPLES' CENTER

INVITES YOU

RAILROAD RATES TO KANSAS CITY CONVENTION

Lines members of the Transcontinental and Western Passenger Associations (operating west from Chicago and St. Louis and in territory west of the Mississippi River, to and including the Pacific Coast) have granted a rate which will be available to delegates to the Kansas City Convention of approximately 2 cents per mile in each direction on **round trip first class tickets** (good in sleeping and parlor cars) with return limit of 30 days in addition to date of sale. **Round trip Coach tickets** (good only in Coaches) will be available with a 30 day return limit in addition to date of sale at approximately 1.8 cents per mile in each direction. These **first class** fares are on the same basis as were formerly authorized for conventions under the Identification Certificate plan.

Lines members of Central and Trunk Line Passenger Associations (operating east of Chicago and the Mississippi River and north of the Ohio and Potomac Rivers up to the Hudson River) have named a rate for **first class** tickets, (good in sleeping and parlor cars) of 3 cents per mile, and a rate for **Coach tickets** (good only in Coaches) of 2 cents per mile for travel within the territory of such Passenger Associations.

Under present regulations, fares on lines members of the Southeastern Passenger Association (operating in territory east of the Mississippi River and south of the Ohio and Potomac Rivers) will be at the rate of 2½ cents per mile for **first class** tickets, and at the rate of 1½ cents per mile for Coach tickets for travel within the territory of such Passenger Association.

No Identification Certificate is required to obtain tickets at the rates quoted. Tickets will be on sale daily after October 1, 1936. This new arrangement greatly simplifies matters both from the standpoint of the delegates and that of the railroads.

In Western territory, it is necessary to purchase a **round trip** ticket in order to secure the rate quoted.

Round trip tickets in all territories at the rates quoted will be good for return trip within thirty days, in addition to date of sale.

H. B. Holloway

Transportation Secretary
MISSIONS BUILDING
INDIANAPOLIS, INDIANA

UNION STATION, KANSAS CITY, MO.

KANSAS CITY awaits the CONVENTION

new Municipal Auditorium
in which convention sessions will be held

INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST

OCTOBER 12-18, 1936

THE INDIAN SCOUT IN PENN VALLEY PARK, KANSAS CITY, MO.

HOTEL RATES

HOTEL KANSAS CITIAN				
Baltimore at 11th Street				
Single room with bath	$2.50	$3.00	$3.50	$4.00
Double room with bath	3.50	4.00	5.00	6.00
HOTEL PRESIDENT				
Fourteenth and Baltimore Avenue				
Single room with bath	$2.50	$3.00	$3.50	
Double room with bath	3.50	4.00	4.50	
Rooms with twin beds and bath	4.50			
HOTEL PHILLIPS				
Twelfth and Baltimore				
Single room with bath	$2.50	$3.00		
Double room with bath	4.00	5.00		
Rooms with twin beds and bath	5.00 and $6.00			
ROBERT E. LEE HOTEL				
Thirteenth and Wyandotte Streets				
Single room with bath	$1.50	$2.00	$2.50	
Double room with bath	2.50	3.00	3.50	
HOTEL MUEHLEBACH				
Twelfth and Baltimore				
Single room with bath	$2.50	$3.00	$3.50	$4.00
Double room with bath	4.00	4.50	5.00	6.00
HOTEL BALTIMORE				
Eleventh and Baltimore				
Single room with bath	$2.50			
Double room with bath	3.50	$4.00	$4.50	$5.00
Rooms with twin beds and bath	5.00 and $6.00			
Corner parlor bedrooms—$7.00 double				
Dormitory rate—4 to a room, $1.25 each				
ALADDIN HOTEL				
Wyandotte South of Twelfth				
Single room with bath	$2.50	$3.00	$4.00	
Double room with bath	3.00	4.00		
Rooms with twin beds and bath	5.00			

OFFICIAL HEADQUARTERS HOTELS

The following hotels will serve as headquarters for the groups indicated.

KANSAS CITIAN

International Convention, The United Christian Missionary Society, Pension Fund, Christian Board of Publication

HOTEL PRESIDENT

Board of Church Extension, National Benevolent Association

HOTEL PHILLIPS

College Association, Association for the Promotion of Christian Unity

ROBERT E. LEE

National Association of State Secretaries, Unified Promotion, Inc.

HOTEL RESERVATIONS

For hotel reservations apply to

MRS. H. C. VAN INWAGEN,
Care Chamber of Commerce
Eleventh and Baltimore Avenue
Kansas City, Missouri

SPECIMEN Not to Be Used

A Disciples Peace Poll

SPECIMEN Not to Be Used

Of Present Personal Attitudes on War and Peace

Sponsored by authority of the International Convention of Disciples of Christ by the Department of Social Education and Social Action, United Christian Missionary Society, with the co-operation of WORLD CALL, *The Christian-Evangelist,* and *Front Rank.* Endorsed by the Disciples Peace Fellowship.

Information on this ballot will not be made public except for statistical summaries. Please give information requested unless you have objections, in which case you need not give your name and address.

Name (Mr., Mrs., or Miss) _____

Address _____
(Street and Number) (City) (State)

Church _____

Age Group: (Below 21) _____ (21-30) _____ (Above 30) _____

Please indicate your *present* conviction on each of the following statements by placing a check mark (√) after it in the proper column.

	YES	NO	UNDECIDED
I. Reduction and Limitation of Armaments			
1. I favor the maintenance of an army and navy sufficiently strong to protect under all circumstances our citizens, commerce, and national interests all over the world, even if such defense requires us to send an army to fight on foreign soil.			
2. I favor world-wide reduction and limitation of armaments by international agreement.			
3. I favor the reduction of armaments by the United States (irrespective of what other nations do) to the minimum necessary for defending our own soil against invasion.			
II. Present Personal Attitudes Toward War			
1. I am willing to bear arms in or otherwise support any war in which the United States may engage.			
2. I am willing to bear arms in or otherwise support any war in which the United States may engage against a nation pronounced an aggressor by international agreement.			
3. I am willing to bear arms in or otherwise support *only* a war to repel an actual attack against continental United States and our territories in the Western hemisphere.			
4. I will not bear arms in or otherwise support any war in which the United States may engage.			
III. Neutrality			
1. I favor enforcing the doctrine of the freedom of the seas and the right of American citizens to carry on unrestricted commerce with both neutral and belligerent nations subject only to the generally accepted rules of international war.			
2. I favor legislation by Congress prohibiting the direct or indirect sale of arms, munitions, and similar implements of war to belligerent nations, and prohibiting also the extension of loans and credits.			
3. I favor legislation prohibiting the sale to belligerent nations of all supplies and materials (including oil, cotton, foodstuffs, etc.) which would aid them in prosecuting their war.			
4. I favor giving the President discretionary authority to lift such embargoes against any nation, which is formally declared, by international agreement, the victim of aggression.			
IV. International Relations and Cooperation			
1. I favor a policy of national isolation and refusal of the United States to cooperate with European or Asiatic nations in any international organization to maintain peace.			
2. I favor co-operation of the United States with some form of international organization in applying economic sanctions (restrictions on commerce and trade) against a nation pronounced an aggressor.			
3. I favor co-operation of the United States in applying military sanctions (armed force) against a nation pronounced an aggressor.			
V. National Action on Peace and War			
1. I favor voluntary enlistment as the only method of securing the personnel of the army and navy of the United States.			
2. I favor a nation-wide draft of persons in time of war.			
3. I favor a nation-wide draft of resources and private wealth in time of war.			
4. I favor recognizing the right of any person to refuse, on conscientious or religious grounds, to participate in any war.			
5. I favor an amendment to the Constitution of the United States to provide for a national referendum before Congress may declare war, except in cases of actual invasion of the territory of the United States.			
6. I favor the maintenance at all times, during both war and peace, of the guaranteed constitutional liberties of freedom of assembly, speech, and press.			

(W. C.)

Social Trends

By JAMES A. CRAIN*

Disciples Peace Poll

THIS issue of *Social Trends* is devoted to consideration of the issues involved in the Disciples Peace Poll, full information concerning which will be found elsewhere in these pages. It is sufficient to reiterate here that such a poll was authorized by the International Convention at San Antonio, Texas, last October and primary responsibility for it committed to the department of social education and social action.

We suggest that the five major issues dealt with in the ballot (printed on page 25 in this issue) can be profitably used as the basis of forum discussion at five Sunday evening church services. Young peoples' societies will find them valuable as topics for group discussions, as will adult classes, mission study groups and others. In every church where the poll is taken on Armistice Sunday, the actual balloting should be preceded by such a study.

This poll has one object and one only. *What do the Disciples of Christ actually believe about peace and war?* Our International conventions have passed ringing peace resolutions, usually by overwhelming majorities. To what extent do these resolutions represent the opinions prevailing in the churches from which these delegates come? This poll gives the members of the local church an opportunity to register their opinions in a fashion that will count.

At the invitation of the editor of WORLD CALL we attempt a statement of the issues involved in the first two major divisions of the poll.

I. Reduction and Limitation of Armaments

By the terms of the Treaty of Versailles, at the close of the World War, Germany was disarmed by the victorious Allies, who promised likewise to disarm themselves. The first step toward carrying this promise into effect was the calling of the Washington conference on reduction and limitation of naval armaments in 1922. The principal result of that conference was the limitation of the size of battleships and the adoption of the famous "5-5-3-2-2" ratio, by which the United States and Great Britain were authorized to maintain equal navies of the maximum tonnage and gun caliber permitted by the Treaty, while Japan was limited to 60 per cent, and France and Italy, each, 40 per cent of that of the leaders. Further conferences to extend the principle of reduction and limitation to other categories of armaments were provided for. The second conference, held at Geneva, Switzerland, accomplished nothing, due principally to the fact that several of the nations signatory to the Washington conference had undertaken heavy building programs in categories not covered by the Treaty. The part played by American shipbuilding interests in defeating the aims of the conference have been brought out in court proceedings and by Congressional investigations. In 1931 the London conference brought about agreement limiting the size, total tonnage and gun caliber of cruisers. All efforts to secure agreement upon reduction and limitation of land forces failed, largely because France demanded that other nations, notably Great Britain and the United States, guarantee her frontiers against German aggression. With the rise of Hitler in Germany and the increasing intransigence of Italy under Mussolini, all thoughts of carrying out the promises of the Versailles Treaty regarding disarmament began to fade. Japan, never satisfied with the assignment of her navy to a lower ratio than the navies of the United States and Great Britain, grew increasingly dissatisfied as her imperialistic adventures in Asia have advanced. Her proposal to the London conference in 1935 that each nation limit its naval armaments to needs for defense of its own shores was rejected because this would serve to give Japan a free hand in Asia without possibility of interference by other powers. As a result the London conference accomplished little. With the ending of the Washington treaty in December, 1936, the world is faced with another naval armament race.

Proposition 1 is the traditional American position on national defense and freedom of the seas. It maintains the right of American citizens to travel, carry on commerce and trade, make investments, and hold concessions anywhere in the world under the protection of the American army and navy. The question is whether or not we should continue a policy of this sort in the kind of world in which we now live. It commits us to the policy of sending our soldiers to fight on foreign soil for the protection of either property or persons in case either should be menaced.

Proposition 2 is the policy which the United States has been attempting to follow since the World War. It involves limitation of arms by international agreement, whether by ratios, numbers, total tonnage, categories, or gun caliber. The chief problem involved is the limited effectiveness of the principle thus far in our post-war world.

Proposition 3 goes a step further than Proposition 2 and declares for reduction of arms by the United States to a minimum necessary for defense of our own soil against attack or invasion, regardless of what other nations do. The voter should bear in mind, first, that this principle commits the United States to reduction of arms in the face of increasing armaments by other nations, and second, that it does not propose to impair our ability to defend our own soil against invasion. The three propositions are: unlimited armaments, limitation by international agreement, limitation to actual defense needs.

II. Present Personal Attitudes Toward War

Proposition 1 commits the individual to support of any war in which the United States may engage, at home or abroad. Its presuppositions are that when the government declares war every citizen is obligated to do whatever is required of him to assure victory. Among the questions to be considered in connection with such a policy are its effects upon the rights of the individual citizen and its implications for democracy and liberty of conscience. Against these must be weighed the obligation of the citizen to the government and the necessity for social solidarity in times of crisis.

Proposition 2 is the internationalist position. Proposition 1 makes the nation alone the determiner of whether the individual will or will not fight, while the latter leaves the decision to an international council. Under both, the individual declares his willingness to bear arms. It is solely a question of at whose command he shall fight, plus the assumption that war against an internationally declared aggressor is morally more justifiable than a war declared on the judgment of one nation alone.

Proposition 3 permits neither one's own nation nor a council of nations to decide whether or not an individual should fight. The situation is resolved purely on the basis of whether or not the war is one to defend continental United States and our possessions in the Western Hemisphere (Alaska, Hawaii, the Canal Zone, and our Caribbean possession) from attack.

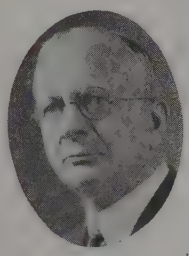
Proposition 4 is the absolute pacifist position. It may be based on religious convictions, on conscientious scruples, or simply on an intellectual conviction that war is an obsolete and outworn method of settling international disputes. Proposition 1 supports *any* war *anywhere* in which the United States may engage. Proposition 2 supports *any* war *anywhere* in which the United States may engage, provided that the enemy has been declared the aggressor by international agreement. Proposition 3 implies support of *any* war, *whatever the cause*, in which the United States is called upon to repel an actual attack upon continental United States or our possessions in the Western Hemisphere. Proposition 4 refuses to support *any* war, *anywhere*, for *any* purpose.

*Dr. Crain is secretary of the Department of Social Education and Social Action.

Lynchburg Looks Ahead

By H. O. PRITCHARD*

THE last issue of WORLD CALL carried a news item regarding the resignation of J. T. T. Hundley and the election of Riley B. Montgomery to the presidency of Lynchburg College. We believe that such an event is worthy of a more extended comment. This incident is unusual in that Dr. Hundley had deliberately planned his own retirement and with the assistance of the trustees had selected his successor. Dr. Montgomery was called to Lynchburg some two years ago as associate president with the understanding that in due time Dr. Hundley would retire and he would become the president. This understanding became effective on July 1, 1936, by the voluntary action of President Hundley.



Dr. J. T. T. Hundley

In retiring from the presidency after nearly twenty-one years, Dr. Hundley closed a notable career as president. During that period the college made remarkable advances along every line. I distinctly remember the first time I ever saw Lynchburg College. It was early in the days of the Men and Millions Movement and shortly after Dr. Hundley had become its president. There was a crushing debt of $65,000. There was no endowment. The buildings were in poor repair. The student body consisted of about fifty students—most of them preparatory. I recall distinctly how discouraging the outlook seemed. Would our people in the Chesapeake area ever be able to build a college? That was the question that pressed in on my mind at that time.

While the question has not yet been fully answered, nevertheless there has been notable progress toward its affirmative answer. During Dr. Hundley's presidency the buildings have been increased, enlarged and repaired; the equipment has been multiplied; the faculty has been increased from seven to approximately thirty; the student body has grown to nearly three hundred—all of college rank; the endowment has been raised; and the college is now a member of the Southern Association with class-A rating. All this and much more has been done since I first saw Lynchburg College about twenty years ago. The one person to whom this progress is largely due is J. T. T. Hundley. Unless one has been a college president and knows at first hand the problems, the hardships, the unusual difficulties against which inadequately endowed colleges have had to struggle during the past twenty years, he cannot appreciate the greatest of this achievement. It is nothing less than remarkable what Dr. Hundley has done.

Dr. Riley B. Montgomery

It is fortunate that the college is not to lose completely the leadership of its former president for Dr. Hundley has been made President Emeritus and is to continue as director of financial promotion, using his wide acquaintance and personal influence in securing funds for the college, both for current support and for permanent endowment.

In choosing Dr. Riley B. Montgomery to become the president, the trustees chose a man tried and true. He is a graduate of Lynchburg College. He served as field representative for the college for a number of years and has a wide acquaintance among the constituency of the institution. He is well trained, holding a Master's degree from Vanderbilt and a Doctor's degree from Yale. He has served an apprenticeship for two years as associate president and he enjoys the confidence of students, faculty and trustees. We predict for him a successful career at Lynchburg.

In taking action, the trustees passed resolutions highly complimentary to Dr. Hundley's work. From these resolutions we quote the following which set forth the status of Dr. Hundley and plans for the inauguration of Dr. Montgomery:

Be It Resolved, That the resignation of Dr. J. T. T. Hundley as President of Lynchburg College, be and the same hereby is accepted at his request, to take effect as of July 1, 1936.

Be It Resolved, That Dr. J. T. T. Hundley be and he hereby is elected President Emeritus of Lynchburg College for life; and that he be and he hereby is elected as Director of Financial Promotion for Lynchburg College for so long as he is willing to serve in that capacity.

Be It Further Resolved, That Dr. Hundley be authorized and directed to continue the Financial Promotional Campaign now under way, in such way and manner as he may determine, in connection with the Executive Committee, and such special committee as may be appointed to assist in that work.

Be It Resolved, That Dr. R. B. Montgomery be and he hereby is elected President of Lynchburg College, to take effect as of July 1, 1936, with all the duties and powers which the office carries with it.

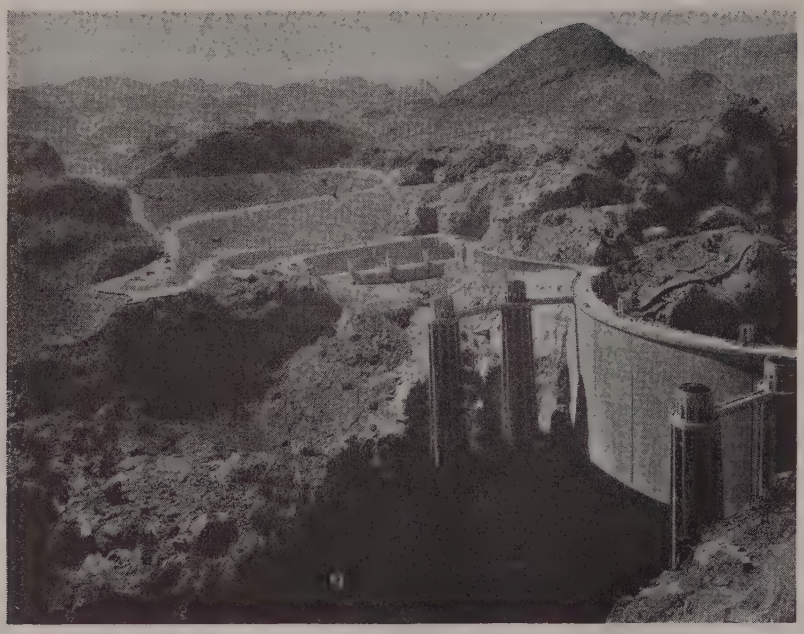
Be It Further Resolved, That a Committee be appointed from the Board of Trustees, and another Committee from the Faculty, to make plans for the proper and suitable inauguration exercises in connection with the inauguration of Dr. Montgomery as President, such formal inauguration to take place at such time during the ensuing college year as the joint committee may select.

These resolutions reflect a happy situation, revealing, as they do, justifiable pride in the leadership of the past and confidence in that of the future. Lynchburg is looking ahead in a manner wholly commendable.

*Dr. Pritchard is secretary of higher education for the United Society and the Association of College presidents.

A Home Missions Trilogy

By ALICE LIVERETT*



Boulder Dam

THE burning heat of sun; the stench of sweating men; the screech of machinery; the sudden shout of warning; the silence that follows disaster; the rush of water; the pride of achievement; the strange sorrow of work done. These are the sensations of dam building, the feel of man-made resources, the ponderous evolution of constructive erosion.

But if these be the sensations of dam building, what, then, are the sensations of the men who face danger day and night, who are working after months and years of idleness, who dread the final day of labor? Theirs is a longing for one place of quiet, one voice that smothers worry, one intangible place of power amid scenes of crushing might. And because of this longing they look for the small white church that symbolizes peace and order and for the man of God who represents the beauty and sustaining force of religion. For these men of the gulches, most of them seeing no future beyond the completion of the dam, it becomes the duty of established peoples to provide evidence of a spiritual power that has lived down the centuries.

Three large dams now being built in the United States have particular interest for Protestant peoples. One, Boulder Dam in Nevada, is almost finished, soon will sever most of its human contacts. Another, Grand Coulee Dam in Washington, larger than its southern sister, involving some four hundred million dollars, is yet young in construction, as is a third smaller project, Bonneville Dam in Oregon. All three are given church and pastoral services through the Home Missions Council, with which organization the home division of the United Christian Missionary Society cooperates.

Almost five years ago a tall, strongly built, genial preacher moved his possessions to Boulder City, Nevada. A Presbyterian by faith, a maestro in his judicious adaptability, "Parson Tom" Stevenson had come to build a community church among thousands of people of many faiths. Before undertaking this Gargantuan task, he weeded out a few of his prejudices, polished his boots of humor and drank deeply of the cup of wisdom. He sternly reminded himself that while his work was to be in this small newly built section, he must remember to keep his congregation-to-be "others" conscious. He told himself that he must not lean too heavily on outside help and that his people to be successful must learn to be independent. He remembered his youth and resolved that his new duties must certainly include work with the young people. He decided sagely that the future would see many a camping trip with the pastor as spiritual guide with yet a keen relish of fried eggs and the pungent odor of open-fire smoke. He prayed often for strength in his appointed task and for help in welding together the many pieces of denominationalism soon to be in his hands. That he did well this pastoral work on his own soul can be testified to by many a former and present resident of Boulder City. To them all he is a "swell guy," a splendid preacher, friend, arbiter, guardian of morals and morale.

The Grace Community Church has its missionary organizations and rejoices that the young Korean preacher-boy it helped to educate is now assistant pastor of one of the largest churches in Chosen. It likewise expects great things of a young boy in Washington College, East Tennessee.

The women are probably the most unique and tireless church workers in the country in view of the interdenominational aspects of the church and the conditions out of which it grew. Dinners for hundreds of people are easily and often managed. Welfare services are conducted among Boulder City's less fortunate. Out of meager resources they saved enough to buy a "manse" for Parson Tom and in addition send regular gifts to the Home Missions Council. For the last year, largely through the efforts of these women, the church has been almost self-supporting, and two-thirds of its appropriation from the Council now help provide religious services for Grand Coulee and Bonneville.

The church is truly a community project. For the various boys' camping trips conducted by Parson Tom, one of the construction company Buicks is always available. For socials, ice cream and cookies are donated in large quantities by Boulder City merchants. Parson Tom's new garage, a former corrugated iron office building, was moved back of the manse by the company installing the huge steel tubes in the tunnels of the dam.

The church is for the people of Boulder City and does not hold aloof from their troubles and problems. During a labor strike some months ago, benefits were staged by the strikers. One conflicted with Parson Tom's evening service, but he was asked to announce it notwithstanding. At the expense of his own service he did so, but he also won many a friend.

Now in the final stages of construction with a huge lake several hundred feet deep at the wall of the dam, canoes and motor boats riding the water and concessionaire dickerings being made, the machinery of Boulder Dam and Boulder City is almost at a standstill. Many of the company buildings stand vacant. Some will be sold to permanent organizations; many will be dismantled. Every day sees the departure of lone workers and families. This is not without its effect on the Grace Community Church.

The church has seen many of its members leave as the dam neared completion. The church school attendance averages 260; a year ago the figure was close to 400. The worship services are not as well attended, now averaging below 100. The membership is transient. This year should determine the church's permanency, as most of the construction will be finished this summer. The future of the church depends largely on the future of the town. Speculation runs rife as to what will become of Boulder City. Perhaps it will be a manufacturing city of some 5,000 or 10,000. Perhaps it will be a tourist town of only 1,500. The latter seems the most probable, and in that event the several churches that have ministered to Boulder City's 5,000 inhabitants of the last five

*Office secretary in Home Missions department.

years will disband. It is common thought among Mormons, Catholics and Protestants that the Grace Community Church should be the one to remain. In the meantime, the Home Missions Council will continue its now minimum support.

Grand Coulee Dam will be the largest dam in the world. Of its citizenry can be said, *"This is the most purely mission territory, the most religiously and morally destitute community anywhere. Seven thousand people, poor, away from home, discouraged, destitute, many out of work and on relief. None get more than $20.00 a week."* Or, *"There is no place for these people except on the relief rolls of the nation. But there is a place for them on God's roll of the kingdom."*

The area does not present a too cheerful picture, even after a year's devoted pastoral service. Three towns feed the dam construction: Mason City with a population of 3,000; the engineers' town with 300 and Grand Coulee with 7,000. The first two are under the control of the construction companies and the government. Grand Coulee is a promoters' town, unincorporated and having no civic relationship with the other two. Much ill feeling exists between them. Moral conditions resemble those of the forty-niner days. The streets are hunting grounds for degraded women. The saloons are full of stranded boys and there are gambling dens for all. Financial conditions resemble moral conditions. Approximately 1,200 low-wage pay checks are spent in this community of 7,000. Thirty-eight hundred people, then, live off the profits of those checks. The public schools are supported by relief sources. The American Legion lost its charter for lack of ability to keep a going organization and the same is true of the Labor Council.

Into this maelstrom of humanity, good and bad, too full of discouragement and bitterness toward an unkind fate, came Roy H. Murray, a man who first ministered to these people in moments spared from his pastorate at the Almira Methodist Church. Finally, the Washington Comity Committee gave him a little financial aid, and in July of 1935 the Home Missions Council secured his full-time services for work at Grand Coulee to be patterned somewhat after the program at Boulder City. The church, its building now nearing completion, had an income in January of $100 for expenses, pledges are coming in constantly, and membership and attendance at the various services are steadily increasing. Mr. Murray recently resigned and a successor is being sought. He will find a hard task, but like his predecessor will find much joy in serving a people too close to the term "lost." He will find parishioners such as these:

The Smiths came to Grand Coulee with the memory of better days and the fear of worse ones. Mr. Smith's experience in the administrative side of construction secured for him a minor job, but the work is hard and he suffers from irregular sleep. He will not live long and worry is taking heavy toll of his wife's vitality. This family is facing the end with what faith the church has been able to salvage, reinforced by a passionate confidence in the Townsend Plan.

The Jones family came off the relief rolls to this work. They are educated and interested in current events and contemporary social problems. They, like everyone else, pay high rents for crowded cabins which neither keep out the cold in winter nor the dust in summer and which would make the slums of many cities look comfortable. What comes after this job? The answer is hidden in an ominous cloud and Mr. and Mrs. Jones don't like to think about the prospects.

The Grand Coulee Church must minister to people who have lost faith in the economic leaders of the country, in the church, in God. They must be sought out one by one, for they do not respond otherwise. They must be brought, a few at a time, to share the social fellowship of the church, persuaded to worship, to venture upon a renewed faith.

Federal Project No. 28 is under way at Bonneville, Oregon, where a big electric power dam is being built across the Columbia River. Here, more than three thousand men are employed, the majority of whom have the first job that has been theirs in months and even years. Many of them have debts they are trying to pay as they care for their daily expenses. About 400 of them have brought their families with them and they live poorly in small single-walled shacks bordering the highway, tucked away among trees where the sun seldom shines but where nearly eighty inches of water fall each year. These tiny shacks are a noble if pathetic gesture proving the unconquerable desire of the American people to be independent, to earn their daily bread.

The Bonneville Community Church was first supported by the Oregon Comity Committee, and since July, 1935, by the Home Missions Council. Stanley Trefren is the minister in charge, a man in his early thirties who is gradually winning the love and confidence of the transients who compose his flock.

A small frame building first housed this group, but larger and better space being needed, the government community house was provided. The Sunday school now enrolls about forty children. The preaching service has an average attendance of forty. Various through-the-week activities are carried on. One and a half miles away is a CCC camp where Mr. Trefren conducts regular weekly services. Most of the work is purely pastoral and the pastor devotes much time to individual contacts with the men working on the project, both at work and in their dormitories. His visits are appreciated, and mean much to the spiritual welfare of Bonneville.

The inhabitants have their problems, disappointments and sorrows—probably more than are found in the ordinary community. Death often enters the picture, as do sickness and accident, and when disaster strikes the father and wage earner, sad indeed is the family left destitute with no means of betterment.

But the picture is not all dreary. Hundreds of men rejoice in the weekly pay envelope, and while the future is questionable, they are happy in the day's toil.

Bonneville does not promise much for a continuing church. There will be few people left to care for the dam. But it is an important work *now* and must be sustained. The future will determine what the church should do.

These projects are symbolic of today's home missionary enterprise. Each indicates the day's emphasis on *people* and on the united efforts of Christian forces to aid those less fortunate.

Schoolroom Needed

I AM working on plans and estimates for a schoolhouse for Sumankhetan when funds are available for it. So far, we have had a very poor makeshift for our school. We have been using two cottages of one room and veranda, in which it was intended that girls live. One class sits in the room, and the other on the veranda. During the rains, one class has difficulty in keeping dry, and the other has very poor light. One class sits on the veranda (6′ x 12′) of one of the teachers' houses.

Many people, both of our own and other missions, are urging us to have a Normal Training School, to train teachers for vocational schools. That is not possible till we have a school building. So far as I know there is no such Normal School in our province. In many normal schools, the methods seem to be old-fashioned, and include nothing of a vocational nature, except possibly sewing. We wish to include everything that middle-class and poor women should know, in order that they be fitted to become good citizens, housewives, and church workers, and that, if necessary, they can help out the family income, by making things in their own homes. So far, we have found no teachers that are trained to teach these subjects. That is one thing that makes the management of Sumankhetan difficult. We missionaries have to teach so many of the most essential things. Also, we believe that children learn best by doing. Indian teachers are not taught to teach that way, and do not know vocational work. It takes a lot of time and energy to supervise the doing of things, in order that the girls do not learn it all wrong. Still, the school is to benefit the girls, and not for us to have an easy time. But also, there is a limit to endurance, and what one can do. This year we are trying to have the teachers do more of the supervising, but that is often not satisfactory when they have not been taught such things and sometimes know less about it than the pupils do. So the teacher must be taught and supervised. About the time the teachers have learned the work and get to be useful, they get married, and we have to start in again with teachers who know little or nothing about vocational work.

ZONETTA VANCE.

Pendra Road, India.

Some Friends of Mine

By VERNA WAUGH GARRETT*

LU MA, the cook's wife, who is also my right hand, came to my room one cold morning. With that hesitation and soft voice seldom used in the servants' quarters and which I know precedes a request, she said to me: "Su Mu, you know old Chang Ma who lives near by? The old woman who has not a tooth in her head?"

"Yes," I answered. "What matter has she?"

"She is cold. Her bedding is not enough to keep her warm at night. She asks if you have any old cover, any at all, to give her."

I shivered. Sleeping cold is a misery.

We went to the attic, and there again looked through the boxes. We came upon a very old cover and added an abandoned dressing gown for Chang Ma's husband who was in his last weeks of tuberculosis. These terribly poor! How they are heavy on my heart in bitter weather!

"I will go with you to see old Chang Ma and take these things," I said.

"Good," she answered. "You also go. That is good."

And so we went. It was but a little way; out the back gate, across the canal, by the cesspools, and along the narrow path through the half-frozen cabbages of our neighbors. We came to the hut visible from our own windows, its walls of mud, a thatch so low I could have touched it with my hand. There was no opening on the east side by which we approached; we passed the south wall where was the blackened chimney, around then to the west with its door and two small paper-covered windows. But we did not enter the door. We went on to a mud lean-to on the north, the coldest side, and there in a mean and miserable room we found those we wanted.

It was dark so that at first I saw nothing clearly. Old Chang Ma was talking, talking in a monotone, no teeth, and in that difficult dialect of Nantungchow.

"What does she say?" I asked Lu Ma.

"She thanks you. She says her bones ache with cold; that she is old. And she thanks you much for the cover," she replied.

An old man was in one of the two beds. He rose and greeted us in a whisper; his voice was gone. He coughed and sat down on the side of the bed. This was Old Man Chang, and he was surely dying. But then he had been dying for months. In the other bed huddled a child covering himself with the rags of cotton filling and bedclothes. He was afraid of me, a foreign woman, and shrank back into the dark of the far corner. His head was covered with a white scaly crust so that only a little hair came through in patches.

"Siao Hai," scolded his grandmother, "speak to Gao Su Mu." But he cowered under his rags and did not utter a sound.

By the child's bed stood a big man, Siao Hai's father, who was the son of the old man and woman. He was gentle and slow in manner, anxious to be polite. With difficulty and aided by Lu Ma who knows my Chinese vocabulary, I learned that he was sick and that he had an itching over all his body. Lu Ma informed me privately that he was known in the community as The Itching One, the Lai Dz, and that he had been so afflicted for years. This had made him unable to work. He needed medicine.

"And do you sleep with your son?" I asked him.

"Yes," he answered, and it was a matter of course. There was room in the hovel for only the two narrow beds where the four slept, and for a small square table loaded with their rice bowls and odds and ends.

"You must have medicine. You must go to the hospital," I urged. "Your disease is contagious; you will give it to the child."

"But we have no money," was the reply. "There is no way."

"Well, I will see what can be done," I said.

After talking awhile Lu Ma and I left them there, ashamed of the poverty of our gifts and the profusion of their thanks. We drew a good fresh breath once we were outside again.

"Lu Ma," I complained as we passed the door of the larger room, "surely these in this room, this son with his wife, and their sons, they with land, surely these can help the old father and mother?"

"These!" she said scornfully. "Old Man Chang gave his land to this son, and the son was to keep his father all the rest of his life in payment. But he gives him little."

"But is it true that the Lai Dz is sick and cannot work?"

"He? He is the Lai Dz," and shrugged her shoulders.

Their path to town led past our back gate. Sometimes I saw old Chang Ma going by on her way to work as a servant in some Chinese home. The Lai Dz, too, passed by, scantily clad for the chill wind, some foreigner's old coat pinned close about his neck, his cotton trousers too short, ankles bare above worn cloth shoes. Sometimes the child passed, dogging his father's shuffling footsteps, or went alone with a blue earthen bowl to buy two pennies' worth of oil for their rice and cabbage. Never could I entice him into our gate or get any response to my efforts at speech with him. He was too thinly clad, too wretched a little creature to allow me peace of mind in my warm bed at night.

Lu Ma said it would cost little to make him a whole suit of cotton-wadded clothes, and so we bought some dark goods, cotton and lining, and there came an old seamstress of our neighborhood who needed work and made them. Lu Ma wanted the suit big enough to last two winters at least before Siao Hai outgrew them, and the result was not altogether happy. Siao Hai was thereafter continually hitching up his trousers to keep them from dragging, and topped off with an old cap of my grown-up son, he presented still a miserable appearance, but he was warm.

I consulted Dr. Hagman about curing Siao Hai's scabby head. The hospital gave him some treatments to which he submitted unwillingly and with howls of fear. Improvement was slow, so I browbeat the hospital into accepting him as an in-patient. The Lai Dz seemed to appreciate and understand my motives, and between us we got the struggling Siao Hai inside, and left him to be bathed and dressed in hospital clothes, his head anointed and bandaged. The Lai Dz had not seemed to me an object of affection with his heavy features, shabby clothes and shuffling gait, but the child clung to him and wept aloud when left to the mercy of white-clad nurses and all the unfamiliar cleanliness and order and warmth of the hospital. I slipped him an orange and a handful of peanuts and went home wondering if we were cruelly kind.

At the end of ten days the Docter decreed that fees or no fees the child must go home. When I went to take him back to his father, he sat in the ward playing with some toy, smiling, contented, unafraid now, and I broke the news to him that he could go home. He left most unwillingly, and again I felt cruel dragging him back to that dark hut to reinfection in his father's bed.

When I saw the child thereafter he was still timid. I would give him bits of things to eat if I could catch him passing the gate. He never thanked me. He was much like a shy animal.

"Lu Ma," I asked, "where is Lai Dz's wife, Siao Hai's mother?"

She shook her head. "Some say she ran away," she replied, "some say that Lai Dz sold her. I don't know. It was before we came here. Anyway, she has been gone since the child was very small, and he is now nine."

And who could blame her too much if she had run away from The Itching One? Possibly she had found a protector who paid the Lai Dz to leave her alone.

"That Lai Dz," she continued, "is an adopted son, not the Chang's own child."

"Ai ya!" I exclaimed. "They got a worthless one."

The Lai Dz shuffled by, selling a few vegetables as spring came on, busy for perhaps two hours each morning; then he was at leisure for the rest of the day. I took him to task. I urged greater energy, his need for money, better clothes, better food. Politely he agreed to everything. One day he came humbly turning his filthy cap in his hands. He asked for

*Retired missionary to China.

one dollar, just one dollar. He needed capital. He couldn't get anywhere without capital.

"And how," I expostulated, "can you expect me, a foreigner, to give you a dollar when your brother who owns land, and who knows you well, won't lend you a dollar?"

He was silent. But I knew his brother was a mean man, and I relented. Giving money is a bad thing to do, but I am weak and justified myself as an experimenter. He was profuse with thanks, and vowed to repay me. He left with a little less of shuffling in his step.

One day I met Lai Dz with a carrying pole over his broad shoulders, a great bucket on either end of it. We stopped and he set down his buckets. His look was proud. "I have work," he said. "Every day I carry water to many houses. I am very busy."

"That is good," I said, "very good. But isn't it hard for you who are sick?"

"That is no matter," he answered. "I am better. I take the hospital medicine."

Lu Ma noticed this change in Lai Dz. "Yes," she said, "he is different. He works all the time. The child is growing, and his head is nearly well."

I could see that Siao Hai was less wild and not so much afraid. Not long after I heard one calling from far off, "Gao Su Mu! Gao Su Mu!" I looked and saw the child smiling and waving to me.

The day came when we had to leave our home in China, our neighbors and friends of years. The house was dismantled, boxes in the living room, bags in the hall, confusion everywhere. And sitting in the midst of this was one of my wealthy and important friends, her children, and her attendants. They had brought gifts and good wishes, and I was sad to tell them good-bye. While we conversed Lu Ma came to say that the Lai Dz had called to see us. There he was, his old cap in his hands, wishing us a peaceful journey and a quick return.

I looked at the opium-soaked great lady in her satin gown, whose wasted and unhappy life had cost me many a pang, and then at Lai Dz in his new-found pride. He could bring me no gift to tuck away in our boxes, but something I have stored away in memory, a gift of friendship.

National Children's Day In China

By CAMMIE GRAY*

THE Government has designated April 4 as National Children's Day, and this year the festivities in honor of children were more elaborate than ever before. All the schools were closed. The flags were flown from every public building and from all the shops and business houses in honor of the children. Great banners were hung across the chief streets of the city, on which were such sentiments as "The Children Are the Foundation of the State"; "The Children Are the Future Rulers of New China." And all over the residence section government airplanes dropped pamphlets addressed to parents urging all the people to pay special attention to the health, exercise, recreation, pleasures, habits, education, friends and home training of children—to make up for the years when these matters have been too neglected. In every city of China special programs were held, and in Nanking at the nation's capital the festivities were especially elaborate. The public recreation grounds furnished a remarkable scene, where the program was for children between the ages of seven and thirteen. The city mayor and national minister of education spoke, and many different schools were represented on the program. According to the local papers the next day, it was reported that there were 50,000 children present to enjoy the program. It was a remarkable sight to see them marching in by schools. And it was not unusual to see a number of public busses chartered by different schools, flying school banners and loaded down with happy children loudly singing as they sped along the streets. It was also Children's Day at the movies. Nothing but children's pictures were shown at all theaters, and only five cents admission was asked for all children and students. At one house the whole two hours was given to animated cartoons—Mickey Mouse, Krazy Kat, Mutt and Jeff, and all the rest! At the other house that lovely children's play, "Little Men," was given. The audience at both places was an unusual sight—a vast sea of children's faces—the comparatively few grown-ups present all had children along, all uniting in the common motive of making it a memorable day for the children. That same day I saw another moving sight. Near my home is the Drum Tower Public School, where about 1,000 children study through the primary grades. A few days before, the principal had suggested that they do something for others to make them happy on Children's Day. So the children decided they would all give something, and buy sweets and fruit for needy children. The coppers and dimes from so many children made quite an amount. I saw the barrel of fruit and several cases of candy arrive, and the little Boy Scouts and Girl Scouts of the school with the help of their teachers take charge of distributing these things to unfortunate children. The children of this non-mission government school are thus being taught to practice the Christian principle of helping those in need, and their Children's Day was all the happier for them because of remembering others.

Of course, all this national emphasis upon childhood brings joy to the missionary's heart. For so long the Christian church has stood as the outstanding leader and practically alone in this emphasis. We now take heart and rejoice that this Christian influence has so permeated to the seat of the government, and we wish to back the government enthusiastically as it now throws its influence and resources in this basic cause for righteousness. So the churches of Nanking chose Sunday afternoon, April 5, the day following National Children's Day, as the time for the children of all the churches. Beginning at 2:30 P.M. three sectional children's meetings were held simultaneously, one in South city, one in Central city, and one in North or Hsia Kuan part of the city. The children from our Drum Tower Church met with more than a dozen other Sunday schools in the central part of the city in the Methodist church, the largest church in the city. There were several hundred children present. They enthusiastically enjoyed the religious program which was given entirely by the children of these churches. There were a number of songs, stories of the childhood of Joseph, Moses, Samuel, David and Jesus, and also pageants. The program committee had asked our Drum Tower Church Sunday school to tell the story of Samuel, and little Peter Cheo, the eleven-year-old son of Pastor and Mrs. Cheo of Nantungchow, was appointed to do it, representing our Sunday school. He did it beautifully, and after he had finished the story, when he folded his hands and in a clear voice led the large audience of children in prayer, it was a picture not unlike that of the boy Samuel. A lovely pageant representing the first Easter morning was given. Then came the moving climax when the children went forward to the platform, bringing their gifts all wrapped up in bright colors for the small children in the city orphanage.

*Missionary in Nanking, China.

Women Prominent On Program

We had a most impressive Easter sunrise service on the banks of a beautiful lake. The leader was Daisy Lawrence, daughter of the pastor. A few non-Christian men were present. They must have been amazed at the prominent part taken by women and girls. More than half of the program was provided by women. At the close of the service seventeen girls and boys were baptized.

ANN MULLIN.

Damoh, India.

Station UCMS Broadcasting

WORD has come of the marriage in First Christian Church, Honolulu, Hawaii, of Miss Dorris Shelton, daughter of the late Dr. A. L. Shelton and Mrs. Shelton, pioneer missionaries to Tibet, to Dr. Charles Edward Still of that city.

Misses Lenore and Violet Wilson, daughters of Bert Wilson of the Pension Fund, are spending two months in Europe this summer and will return on the "Queen Mary."

Recent guests at headquarters were Mr. and Mrs. Herbert Smith and daughters, of Bolenge, Africa, and Mr. and Mrs. Homer Gamboe and daughters, of Mungeli, India, all home on furlough.

We are pleased to note that Mrs. Ida B. Wise Smith, Evanston, Illinois, was reelected national president of the Woman's Christian Temperance Union at the national convention held in Tulsa, Oklahoma. She has served three consecutive terms and received 254 of the 271 votes cast on the first ballot, following which a unanimous vote was cast. We are proud of the fact that Mrs. Smith is a member of our communion, her membership having been with University Church, Des Moines, for many years.

Mrs. Imogene Mullins Reddell, who is editor of the "Patent Side" sheet sent out to the churches from the United Society, as well as a contributor to WORLD CALL, was elected national vice-president of Delta Theta Tau, philanthropic sorority, at the 31st annual convention held in St. Louis, recently. For two years she has edited the sorority magazine. Mrs. Reddell is a graduate of DePauw University. She went to California and Washington in July to visit chapters of the sorority. Mrs. Reddell was given an opportunity recently to broadcast over WIRE.

It was only in a roundabout way that the colleagues of Grant K. Lewis learned of the honor which was bestowed upon him while in attendance at the commencement exercises of Jarvis College at Hawkins, Texas. Mr. Lewis was far too modest to mention the fact that at a dinner given in his honor he was presented with a beautiful Gruen watch, with an inscription "For Long Service, from Students, Faculty and Trustees of Jarvis College."

Robert M. Hopkins, Jr., son of Robert M. Hopkins, former head of the religious education department of the United Society and now general secretary of the World's Sunday School Association, has just received his B.D. degree from Yale University. We understand that he will become religious education director of First Church, Louisville, Kentucky, where Homer W. Carpenter is the minister.

Mr. and Mrs. Robert M. Hopkins, Robert Jr., and Miss Theresa Felix, secretary to Mr. Hopkins, sailed June 24 for Oslo, Norway, to attend the World Sunday School Convention.

Mrs. Mildred Reynolds, missionary at home on furlough from India, has received an M.A. degree from Yale this summer. Mrs. Reynolds has a B.D. degree from Butler University.

The laymen of Dallas, Texas, did an unusual thing one evening in June when they gave a dinner honoring all Dallas ministers who had national or international positions in their respective communions. Four hundred laymen were present. Among those honored were Dr. George Truett of the World Baptist Alliance, who delivered an address at our Des Moines Convention, and our own Dr. L. N. D. Wells, president of our international convention this year, and Graham Frank, general secretary of the international convention for many years.

At the sixty-ninth annual commencement of Hiram College Judge Frederick A. Henry of Cleveland, Ohio, former president of the international convention, was given the first distinguished service medal to be given by the alumni of Hiram College. Judge Henry served as president of the Hiram College board for years. Himself an alumnus, he is the father of five Hiram graduates.

Word has come that Mary Ingle McGill, daughter of W. J. McGill of Shelbyville, Kentucky, a member of the board of trustees of the United Society, has been called as director of religious education for the church at Paris, Kentucky, which is ministered to by Rhodes Thompson.

Herbert Smith, missionary at home on furlough from Africa, was granted an honorary degree of D.D. by Bethany College in June. Mr. and Mrs. Smith spent some time in Rochester, Minnesota, at Mayo Clinic for examination and treatment. The three girls, Mary Lulu, Moriah and Laura Jane, visited with Mr. and Mrs. Lewis Hurt in Indianapolis.

Our sympathy is extended to Oreon E. Scott, his mother and sisters, in the death of their brother and son, Raymond G. Scott at Rochester, Minnesota, after a short illness. Oreon Scott is president of the Board of Church Extension and on many important committees and boards of the brotherhood.

Lyman G. Hoover, with his family, spent several days with his father, G. I. Hoover, state secretary of Indiana, while en route to New York on his return from China, where he has spent a term in the service of the Y. M. C. A.

President and Mrs. S. J. Corey entertained informally at their home on the evening of June 30, in honor of Mr. and Mrs. I. J. Cahill and Mr. and Mrs. Grant K. Lewis. About 200 friends called during the evening. As indicated in July WORLD CALL, Mr. Cahill and Mr. Lewis retire from the service of the society at this time. As it is impossible to stop immediately a machine that has been going at full speed, Mr. Lewis announces that his "leisure" time will be spent as secretary and evangelist of the state of Arkansas, succeeding the late J. H. Fuller, beginning with September 1. Mr. Cahill left immediately for the Northwest where he is doing some deputation work. In such activities the brotherhood will have the benefit of the knowledge and counsel of these men for many years to come, we trust.

We were shocked to learn of the death of W. D. Cunningham of Japan, which occurred at Rochester, Minnesota, on June 24, where he had gone for diagnosis and treatment. Mr. and Mrs. Cunningham have carried on an independent mission work in Japan for over thirty-five years and had just arrived in this country on furlough when it seemed necessary for Mr. Cunningham to have medical attention. W. D. Cunningham was a brother of the late D. O. Cunningham who gave so many devoted years of service to India as a missionary of the Foreign Christian Missionary Society. Interment was at Connellsville, Pennsylvania, Mr. Cunningham's former home. He leaves a wife and four children.

In July WORLD CALL in an appreciation of Lee Hou-fu by Miss Cammie Gray, mention was made of one of the sons, Tsong-Dao, a graduate of the Aviation Academy at Hangchow, China. The last issue of the *China News Letter* brings the sad news of the death of this young man when his plane burst into flames while on an expedition in the Northwest directed against communists and bandits.

Miss Lois Marie Hurt, daughter of Mr. and Mrs. Lewis Hurt, home on furlough from Africa, who attended Eureka this past year, is taking a Spanish course in Butler University this summer.

Mr. and Mrs. P. D. Snipes and children, of Africa, began a southern tour in their car June 3. They are filling many speaking engagements in churches and conferences and visiting relatives between times. In August they will be with relatives in Tupelo, Mississippi.

Frank E. Harnar, former missionary to India, will begin work in September as a teacher in the Junior High School at Warren, Ohio.

(*Continued on page 45.*)

Colleges Plan for Fall Opening

By H. O. PRITCHARD*

Student Work

THE second Disciples Student Work Seminar under the auspices of the departments of higher education and the student work was held in the Disciples Divinity House, the University of Chicago, August 3-8. Instead of the three-day seminar of last year, five days were given to consideration of work with students in this year's program. There were sectional meetings of those interested particularly in Disciple colleges and those who work in or near tax-supported institutions, as well as general sessions of the seminar.

Among the leaders of the seminar were William H. Morgan, director of religious activities at the University of Iowa; Mrs. Mildred Inskeep Morgan, well known in the fields of emotional adjustments and personal counseling, who conducted five sessions on counseling; Dr. W. C. Bower of the Chicago Divinity School, University of Chicago, who led the college section in consideration of religious values in college courses; and Dr. Edwin E. Elliott, formerly of Texas Christian College, now with the Labor Relations Board, who dealt particularly with the field of freedom in education.

Lynchburg College
Lynchburg, Virginia

Dr. John L. Davis, who has served as head of the English department for the past few years, was elected recently to serve as acting dean to succeed Dr. M. E. Sadler who went to Austin, Texas, to assume a pastorate on August 1.

M. Elmore Turner, an alumnus of Lynchburg College, who received his B D. from the College of the Bible, Lexington, Kentucky, this month, will return to Lynchburg College this fall to assume the duties of the head of the department of religion. Mr. Turner is a native of Virginia and a brother to Professor John M. Turner, associate professor of English at the college. Before taking his graduate work at Transylvania University, Mr. Turner served as pastor of the Tacoma Park Christian Church of Maryland for several years.

Bethany College
Bethany, West Virginia

Three new appointments to the faculty of Bethany College have recently been made by Dr. W. K. Woolery, provost of the college. Miss Helen Hosp has been named dean of women and instructor in dramatics, Dr. W. S. Miller has been named instructor in chemistry, and Dr. Florence M. Hoagland has been appointed to the English department.

Miss Hosp is a graduate of Goucher College, a member of Phi Beta Kappa, and has a Master's degree from New York University in the professional field of student work. She has had special training in the field of the drama. She was a member of the University Afloat, formerly was with the Civic Light Opera Company in New York, and is now in summer theater work in New England.

Dr. Miller comes to the Bethany faculty from Syracuse University where he has been connected with the chemistry department as an instructor and graduate student. He is a gradaute of Lehigh University.

Dr. Hoagland will join the faculty of Bethany College this next year as assistant professor of English. After completing her work for the doctorate in English at Cornell University, she traveled in Europe and then went to the faculty of Meredith College, where she has been for several years. She has a master's degree from Columbia University.

Cochran Hall will be completely redecorated this summer, new lighting fixtures installed and new furniture provided for the student rooms. All of the first-year men are housed in this building and the improvements will be of special interest to them. It is planned to equip the rooms with furniture especially designed for men's clubs. Rooms will not be redecorated alike but each room will have its own color combination. Cochran Hall was rebuilt a few years ago and the work being done this summer will complete the process of making it one of the most comfortable and attractive residence halls in this section. The Hall was a gift from M. M. Cochran of Uniontown, Pennsylvania, who built it as a memorial to his son, Percy. Mr. Cochran has been a generous and devoted friend of the college for many years, both he and his son having been graduated from Bethany.

Alumni of Bethany College now living in Northern California were guests of Judge John White Preston of Berkeley at a dinner on June 30 at the Claremont Country Club in honor of Dr. W. H. Cramblet, president of the college. President Cramblet reviewed the progress made by the college during recent years and showed motion pictures taken on the campus.

New additions to the Bethany endowment fund and to the college physical properties were announced. President Cramblet said that high educational standards were being increased and disclosed the purchase of a sixty-acre addition to the four-hundred-acre campus to provide future expansion of campus facilities.

Speakers included Dr. E. T. Williams, retired educators and authority on Chinese affairs, of Berkeley; Lieutenant Colonel William L. Fisher, army chaplain, now stationed at the San Francisco Presidio; Major William Shuttleworth, former Bethany three sport star, now at Letterman Hospital, Presidio; and Joseph W. Lidderdale, former football star, now of San Francisco.

Butler University
Indianapolis, Indiana

Two prominent Indiana citizens were granted honorary degrees at the recent commencement at Butler University. Josiah K. Lilly of Indianapolis was awarded the Doctor of Laws degree for his efforts to preserve the works of Stephen C. Foster, American composer, and Mrs. Demarchus Brown, Butler alumna, was given the Doctor of Humanities degree for her wide travels and interpretation of the world's peoples to Indiana audiences.

Two Butler co-eds discussing tennis technique

Dr. Paul L. Haworth, head of the Butler history department, has announced that he has signed a contract with the Bobbs-Merrill Publishing Company to write a biography of Edwin M. Stanton, secretary of war under Abraham Lincoln. Dr. Haworth will spend several weeks in Washington, D. C., this summer doing research on the life and works of Stanton.

A 28 per cent increase in enrollment has been reported by the Butler University summer school. There are 737 students enrolled as compared with 573 last year. A large number of persons have enrolled for the special ten-day summer school and institute of the college of religion. Instruction in the short course is being supplemented by special lecturers. They are P. H. Welshimer, Edwin R. Errett, W. R. Walker and W. E. Sweeney.

Among the Butler faculty members who are utilizing the summer for special study is Professor Ida B. Wilhite, head of the home economics department. She is taking a travel study course of the Mediterranean region under Dr. Will Durant of New York City. Professor Wilhite will spend the summer on the tour and will return to the Fairview campus in September.

*Secretary department of Higher Education, United Society.

Students and faculty, American Junior College (Colegio Ward), Buenos Aires, Argentina. Mr. and Mrs. J. D. Montgomery on either side of Dr. W. E. Browning, center second row, with Dr. Fred Aden at Mrs. Montgomery's left

Professor Ross J. Griffeth, of the Butler College of Religion, has returned to the campus after following a semester of study on his Doctor of Philosophy degree at Yale University. He is doing his graduate work in archaeology.

September 10 has been set as the opening date for the eighty-second annual school year at Butler University. Registration will be held September 10, 11, 12, and classes will begin on September 14. The annual home-coming celebration has been set for October 31, with the Butler-Franklin game as the attraction.

Phillips University
Enid, Oklahoma

Summer school progressed satisfactorily during the summer with most of the faculty offering instruction. Three members are on leave of absence continuing their work toward the degree of Doctor of Philosophy. They are Professors S. J. England, J. C. Lappin and Robert Martin, Jr.

Professor J. C. Shirley is spending the summer in the Yosemite National Park as scientist ranger. Professor Lucas is performing a similar service at Glacier Point.

After the summer session which ended the latter part of July, President McCash spent two weeks at Walker Lake, Minnesota. Dean Marshall is spending six weeks motoring in Minnesota, the Black Hills of South Dakota and in western Colorado. Professor Kesner has gone to New York and Professor Carey to Indiana.

Transylvania College and the College of the Bible
Lexington, Kentucky

President Braden made the announcement recently of a gift of $15,000 from Mrs. Fannie L. Graves of Georgetown, for the purpose of constructing a suitable building for the housing of the "Fine Arts" on the campus. The music and dramatic departments have been greatly handicapped by the lack of a suitable building in which to carry on their work. It is hoped that a building costing approximately $75,000 will be erected by remodeling the old gymnasium. Gifts are to be sought from other Transylvania friends to supplement this splendid initial gift of Mrs. Graves.

Both Transylvania and the College of the Bible are choosing one member of this year's graduating class as representatives in the field for these institutions. James R. Riley has been chosen for Transylvania, and Frank N. Gardner will represent the College of the Bible.

Kansas Bible College
Lawrence, Kansas

An endowment of $100,000 is to be sought by the Kansas Bible College. When this is secured, the Christian Women's Board of Missions will turn over to the Kansas churches the fine building and equipment known as Myers Hall at Lawrence. Much interest is being shown in the project due to the remarkable growth of this work in recent years and a vision of what it can be in the future. Approximately 10 per cent of the students enrolled at Kansas University are from Disciple churches.

The Kansas Bible College is located in Myers Hall which also contains classrooms and libraries, offices, large social rooms and a residence for the dean and family. This building, located as it is at the edge of the Kansas University campus, holds a very prominent place in the religious affairs of the university. Seth W. Slaughter was reelected dean of the college and the board presented a motion of appreciation for his splendid work which was accepted unanimously.

Eureka College
Eureka, Illinois

Some sixty pastors assembled on the campus of the college for a three-day retreat on June 15. They were housed in Magdalene Hall and meals were served in the dining room of Lida's Wood. Sessions were also held in Lida's Wood with the exception of the first session on Monday evening which was held in the Eureka Christian Church. The three speakers who appeared daily on the program were A. W. Fortune, pastor of the Central Christian Church of Lexington, Kentucky, Raymond Aylsworth, professor of Bible in Eureka College, and I. E. Metcalf, pastor of the Jackson Boulevard Church, Chicago, Illinois.

Word has been received that Miss Helen B. Holton of Olmsted Falls, Ohio, has accepted the appointment as dean of women to succeed Miss Lydia Wampler, who will henceforth give all of her time to teaching. Miss Holton has an A.B. degree from Radcliffe. She has spent several summers in study at Middlebury College, Middlebury, Vermont, and at the Sorbonne, Paris, France. She has taught at Lawrence College Appleton, Wisconsin, and at Hamilton College, Lexington, Kentucky. In the latter school she had important administrative duties.

Beginning in September, students in Eureka College will have a unique opportunity under the Eureka Plan to combine theory and practice in courses in agriculture. The teacher of the courses will be manager of the college farm. Students will be permitted to do the allotted twelve hours work on the farm.

Bible College of Missouri
Columbia

Dr. G. D. Edwards, former dean of the Bible College of Missouri, will close his thirtieth year with the college by a year's leave-of-absence on full salary. This leave as well as a retirement allowance was granted by the executive committee of the board of trustees in consideration of his long and effective service to the Bible College.

Dean Edwards was a student in the University of Missouri forty years ago when the Bible College was founded. After ten years of study and active work in the ministry, he was called from his pastorate in Honolulu to lead an endowment campaign for the Bible College. Following that he became professor of Old Testament Language and Literature in the institution. He was acting dean during the school years 1912-13 and 1913-14 and was appointed dean in 1914.

His administration has gradually fostered the academic relationship of the Bible College to the university until the college is now considered by many to be the outstanding school of its type in the country. Under his guidance the Bible College twenty-two years ago became a cooperative institution, admitting other churches than the Disciples of Christ to its faculty. This experiment in religious cooperation has proved to be very satisfactory and successful.

Dr. Edwards retired as dean in 1934 and was succeeded by Dr. Carl Agee. At that time a testimonial dinner was given him.

He received an A.B. from the University of Missouri in 1897, an A.B. from Harvard in 1898, an A.M. from Harvard in 1899, and the honorary degree of Doctor of Divinity was conferred upon him in 1929 by the Indiana School of Religion. He has spent two years of study and research at the universities of Berlin and Marburg and in Palestine and Egypt.

Women and World Highways

An Adventure in Interracial Fellowship

By MAURINE N. GRIFFIN*

THE white woman looked startled, bewildered, then dismayed.

"But I thought you were white," she gasped.

The Negro woman on the doorstep replied quietly, "*I* thought you wanted sewing done, and I am here to do it."

The arrangements had been made by telephone. The Negro woman had been recommended, had seemed satisfactory in experience and skill, and had been engaged for dressmaking in the home. Since labor was being bought, the question of color had not arisen. The white woman had assumed she was dealing with one of her color. Now, meeting face to face, the prejudice of race had rushed to the surface.

"I don't know what to do—" The white woman was uncertain.

"Well, I'm here. You have work to be done. Try me for half a day. I can't do much harm in that length of time. Please try me!"

The white woman, after a bit more hesitation, let her in, and she stayed on that specialized job for six months. On one occasion the white woman called at her home, which proved to be one of culture and good taste.

"I didn't know colored people ever lived like this!" she confessed. Her eyes were opened to the fact that she could not class all of one race into one general lump. Contact and education, in her case, destroyed the prejudices of a lifetime.

This is just one human interest story that came out of one discussion group during the Interracial Conference of Church Women held at Riverside Church, New York, on May 15, at which one hundred and seventy-five leaders of both races considered concrete racial problems and how to solve them. Not a large gathering, as crowds go, but significant because of its guiding personnel and its purpose. The conference was sponsored by the Greater New York Federation of Churches, the Missionary Education Movement, and the Federal Council of Churches.

At the morning session, Mrs. Ernest Alexander, a member of the National Board of the Y. W. C. A. and of the National Association for the Advancement of Colored People and the wife of a physician, presided. The subject, "Life's Relationships in the Home, Church, Community and Employment," was discussed by Mrs. Harry Emerson Fosdick, and Mrs. Josephine Pinyon Holmes, who is special supervisor of the New York State Employment Office.

Mrs. Fosdick spoke of the responsibility of the church and the home in molding Christian attitudes in life's relationships. Since true religion is a way of life, it has to be conveyed to the child in the home by actual living. "To live as God would have one live" should be every mother's sincere desire. The essential thing in spiritual teaching and living is sincerity. Training children to live with themselves, with their fellowmen and with God, requires a disciplined mother. The church can help through mothers' clubs, under trained leadership, where all types of problems can be discussed and worked out, from questions of diet and budgets to discipline and attitudes.

Life is a conflict, both within and without, said Mrs. Fosdick, and one is never rid of it. Let the child early recognize this, in his simple way. Properly taught, he will develop into an individual who is intelligently stirred in the face of conflict of whatever kind, but not emotionally torn. The calm facing of facts in life's relationships creates tolerance and honesty in thinking, and builds up a sense of security and balance which carries through life.

"The Forgotten Applicant" was the theme of Mrs. Holmes' talk on the community and unemployment. She used to think he was only the Negro. But as she has watched, through this depression, the endless lines of men and women waiting to be registered for nonexistent jobs, she realized that other groups—Italians, Japanese, all except the "average trained American type"—were almost as difficult to place. She emphasized the tragedy of not only searching for work, but also, at the same time, having to contend against civic and industrial discrimination. She asked, "What is the use of proclaiming a merit system which can be nullified? Why train people for jobs they can never hope to get?" Both in public and private enterprises employment is too often on the basis of color and race, rather than ability and training.

After Mrs. Holmes' talk, the conference broke up into eight groups for discussion under the expert leadership of such women as Mrs. E. H. Silverthorn from the missionary education department of the Presbyterian Board of Christian Education; Miss Anne Seesholtz, executive secretary of the Council of Women for Home Missions; and Miss Marion Cuthbert, of the National Board of the Y. W. C. A. In these "workshops," trends of thought started by the speeches were followed through. Evidence and testimony from both races were examined with a freedom impossible in the large formal gathering.

The luncheon, served in the beautiful Assembly Hall of the church, gave still another opportunity for delightful fellowship. *A Little Leaven,* an interracial play (it can be procured by sending fifteen cents to the United Christian Missionary Society, Indianapolis), was read to open the afternoon session. The question "What Now?" followed, and was answered in two ways: "More Knowledge," and "More Action."

As a definite and comprehensive source of "More Knowledge," Miss Hazel Orton, of the Missionary Education Movement, presented the mission study books for next year on "The Negro in America" and "Africa," and urged that they be widely used by both races.

And then Miss Rhoda McCulloch, editor of the *Woman's Press,* summed up the possible "More Action." She presented reverberations from the eight discussion groups, after the material had been sifted and analyzed by the leaders and recorders. Some concrete suggestions were:

Get groups of different kinds together, especially where the minority group can have the cultural advantage. Let ministers of the different races exchange pulpits. Exchange choirs. Hold cooperative meetings. See that the young people read books on interracial questions and have their groups exchange meetings and programs. Foster mothers' clubs in the churches, perhaps interracial.

Face candidly the whole question of prejudice. Let the individual clean her own heart, and remember that her attitude is reflected in her children. Parents are responsible for fears and prejudices in children.

In order to find ways of meeting prejudice in the total group, those vitally interested must prepare for conflict. Lead a rich varigated life, colored and pointed up by exchange of goods outside one's familiar circle. Real security is acquired only as one is able to deal with, and is familiar with all kinds of people.

One fact ran like a thread through the whole conference: that it is dangerous to have a good idea and not find ways to act. The youth of today are more expressive and volatile than past generations. They are not willing to take things "lying down." Naturally, when they contrast the form of ethics taught in the churches with the world run by the older people on an entirely different plane, they become confused. The gap between preaching and practice must be bridged.

Inequality of economic opportunity calls for action. The standard for employment should be excellent performance, not color. More vocational courses, open to all, are needed. The whole life of a community becomes screwed down below the standard when employment is on the basis of color, not skill, and there are "dead line" occupations. (It is said there is a Phi Beta Kappa Club of Pullman Porters!)

(*Continued on page 47.*)

*Mrs. Griffin is president and acting secretary of Missionary Organizations of New York and New Jersey.

Programs for Adult Organizations

For the Leader of the October Program

Theme for the Year: *The Pageant of a Climbing Race*

Topic for October: *The Negro and Education.*

THUS far on our way, we come now to the fourth study in our series on the Negro in America. As you consider this theme and make plans for the October program in your organization, think back to the three programs completed and the two on ahead and thus find the rightful place of this program in the total study. See the Year Book of Programs for the outline of themes. First we studied the backgrounds of the Negro race and their gifts to the world and thus developed greater appreciation and understanding. Then we took up the study of life among the Negroes in America and in three programs we are considering how the Negro lives, his educational opportunities and his religious life. The sixth program will take up the matter of interracial relationships, responsibilities and interdependence.

The October program puts the emphasis on "The Negro and Education." This study follows the September theme which dealt with economic conditions, health and sanitation, housing, segregation, etc. The October program may well be introduced with a summary of the findings of the September study. Perhaps the committees which turned their attention to the surveys suggested in the pamphlet, *What of My Community?* will have reports to bring at this time. With these reports fresh in mind attention will be turned to the Negro and his education with ready interest.

First, the devotional service, referred to on the program page in the program booklet as "Moving Forward—Toward God." The emphasis for October is "Through Friendship." The message which appears on page 38 has been prepared by Mrs. Uggams, member of the faculty of Jarvis. The devotional poem for the month is selected from a poem by Hosea K. Nyabonga, a native of Uganda in Africa, a devout Christian, eldest son of a native king and heir to the throne, but concerned first with Christian service to his people. His thoughts on friendship are revealed in the lines:

"White shall love the black man,
Each forget the past;
In the Father's house above
All will meet at last."

For the development of the theme, five pamphlets are offered in the Program Packet. If your society does not have this packet, it may be ordered for fifty cents, or two packets (a year's supply) for seventy-five cents. The October leaflets may be had for ten cents. Order from Missions Building, Indianapolis, Indiana. The first of these leaflets, *Negro Education Through the Years,* is a general study and may be divided between two people to be used as brief talks, one dealing with the general picture of Negro education and the other with the section beginning, "Today things are far from what they should be." The reference material at the close will prove helpful, the first one giving splendid charts and posters and the last one a very appealing story. Two leaflets deal with our own schools, *Jarvis Christian College* and *Southern Christian Institute.* The first might be given by several people as a series of pictures of Jarvis, and the second as an interview between Jason Cowan, dean of Southern Christian Institute, and J. B. Lehman, long-time president of the school. The first part might be given by the leader as introductory. Mr. Cowan wrote the "interview." *Negro Student Youth* is a sympathetic and understanding discussion of the problems among the students and was written by Miss Dale Ellis who makes frequent visits to these schools as executive secretary in charge of home missions institutions. *Negro Education in My Community* is a project study prepared by Mrs. William F. Rothenberger, a recognized leader in interracial work. Necessary background information and suggestions for procedure are given. This study should by all means be introduced and planned for at the meeting and then carried on throughout the month.

In addition to this material may we call your attention to WORLD CALL which is sure to yield interesting material in its previous issues as well as the present. The *Missionary Review of the World,* June issue, is full of helpful, just-what-you-need material. *The Christian-Evangelist* has had some articles in recent months that are of special interest to this study. *The Christian Century,* issue of June 17, 1936, carried an article by Robert R. Moton, entitled, "A Check-up on Emancipation" which is very valuable.

Among the books we find the following of special interest for this program: *Preface to Racial Understanding,* Johnson, chapter IV and parts of chapter VI; *Brown America,* Embree, section entitled "Learning the New Civilization" which is especially delightful and interesting, and part of the section "A Few Portraits"; *Twelve Negro Americans* devotes several chapters to Negro educators. Among your general background and reading books you will find an abundance of helpful material.

As for reading material, recommend to your group the above books and magazines as well as others which have been previously mentioned, Booker T. Washington's own life story, *Up From Slavery,* is especially appropriate for this month. *Portraits in Color* and *Zeke,* both by Mary White Ovington, are well worth reading, the latter being the story of a Negro schoolboy and his first year "away at school." For additional books for reading as well as for program material see program pages in the June and July WORLD CALL and pages 43 and 44 in the July number.

Special music should have a place on the program. Use some of the selections in *Southland Spirituals* or other music by Negroes. If possible selections from the spirituals should be used in group singing also.

We are hoping that this study will prove a revealing, fascinating and helpful hour and that it will be only the beginning of a deeper and more extensive investigation.

Sharing Love's Treasure

Under this title there appears in the Year Book of Programs suggestions for monthly talks on stewardship. The October theme is, "God's Ownership of Everything." For the guidance of those giving these talks there is available a mimeographed pamphlet, *Sharing Love's Treasure,* which is issued free to missionary organizations upon request.

For Your Fellowship Hour

Following the program or study period comes the fellowship hour that will give people a chance to get acquainted, to talk over the program, to discuss any questions raised, and to find joy in fellowship over a cup of tea or some light refreshment. The freedom of the fellowship hour would provide opportunity to examine a table of books by and about Negroes using all that your own missionary library has and all that can be borrowed from individuals or the public library. Any other exhibit of handcraft or drawings by Negroes might be on display also. Perhaps some "other race friends" may be invited to share in the hour; children from the "other race group" might entertain with songs; summer vacation experiences might be exchanged; new members might be welcomed into closer fellowship and prospective members made to feel at home. Someone tried charades using well-known Negroes as Booker T. Washington, Carver, Hayes, Dunbar, etc.

Biographical Sketches

Have you ordered your set? Delightful sketches, ten of them, of outstanding leaders of Negro work among our own people, written by Alice Liverett. Send three cents to cover cost of mailing. Use some of these stories in each program or pass them around as reading material.

—EDITH EBERLE.

Programs for Young People

This page contains missionary program suggestions for Young People (18-24) and Seniors (15-17) in the first two columns, and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions. —Rose Wright.

Hats Off to Winners!

HAVE you noticed how many contests have been won the last few months by Negro young people? We are mentioning several. No doubt you have read of others. Some months ago the International Silk Guild sponsored a dress print contest among high school students. The first prize was won by Hilda Jones of the Girls' Commercial High School at Brooklyn, New York. Mrs. Roosevelt's Easter dress was made from the prize-winning design of this Negro girl. The mustard greens in her mother's garden were the inspiration of her flower and leaf design.

The *New York Herald Tribune* of May 29 devoted almost an entire column to another Negro prize winner. His name is James Dykes, student of Jamaica High School in New York City. In competition with students of thirty-two New York City high schools for colored and white, Mr. Dykes wrote two poems that gave him double first prize. This seventeen-year-old poet laureate of New York City is very modest about his poetry which he scribbled on the backs of schoolbooks during classes. In the *Herald Tribune* he is quoted as follows:

"I got my inspiration for 'Contact' from the Hindu doctrine of renunciation. The poem, 'A Hymn to the Soil,' however, is my own private *weltanschauung*. Of course, there may be some residual matter in it from my reading of Schopenhauer, Nietzsche, Santayana, William James, and so on. But not Kant. I don't mind reading Kant, but why read Kant when there are other more important writers on the subject? Reason, after all, is just an offshoot of pure science."

It is an interesting commentary on "white superiority" to know that the father of the white girl who won second place in the contest wrote a note of protest and resentment to the *Herald Tribune* for printing the pictures of Dykes and his daughter together.

Four hundred twenty-five contestants met at Oklahoma City for the annual public speaking competition of the National Forensic League. One—a lone one—of them was a nineteen-year-old Negro boy from Peekskill High School, Peekskill, New York. Now in Oklahoma, Negroes are not allowed to sit on platforms with white people and so the presence of Caleb Peterson was a very real problem. Should he be permitted to speak? If so, where? It was suggested that he might speak at the Negro high school, but the fact that this high school was a long distance away made matters difficult because there would be no possibility of immediate comparison with other contestants. It was finally decided that each day of the trials a stated time would be set for Mr. Peterson's appearance and that all white contestants would leave the platform before he arrived.

Each round of the elimination trials found young Peterson at the high school at the appointed time. Having the stage entirely to himself did not seem to fluster him at all for he won the decision day by day and came at last to the finals. He delivered the graveyard scene from "The Emperor Jones," by Eugene O'Neill. The usual suspense of waiting for the decision caused a profound silence for what seemed to the audience an interminable time. At last the decision came—Caleb Peterson of Peekskill! Another instant of silence and the audience, forgetting their prejudices, broke into a storm of applause.

How long will it take us to realize that a superior feeling is a very detestable attitude in any individual toward any one, no matter what the race?

The above stories will fit very well into your September program as you talk about students at Jarvis and Southern Christian Institute. These stories may stimulate some discussion. You might ask some questions of your group, such as the following: How would you characterize the act of the father of the white girl in protesting about the picture? Justifiable? Ridiculous? Should Caleb Peterson have gone home and relieved the embarrassing situation that he caused? Do you admire his persistence? Would you have had as much courage among people of another race who were bent on making you feel inferior? Is it possible to justify any law that limits opportunity for any race? What should the other contestants have done? Could or should they have "struck" when this discrimination was made?

Here's a Bargain!

Mimeographed biographical sketches of leaders of Negro work of the Disciples of Christ are available from the missionary education department of the United Christian Missionary Society for only three cents postage. These include interesting accounts of C. C. Smith, J. B. Lehman, John Long, J. N. Ervin, J. H. Thomas, Patrick Henry Moss, Henry Herod, Mrs. Rosa Brown Bracy, R. H. Peoples and Preston Taylor.

(*From third column.*)

ping newborn black babies. Through these simple ministrations to Africa's needy, we are enjoying enriching fellowship with all mankind.

World Friendship Projects in The Vacation Church School

(Note: This article by Miss Agnes Henderson, Enid, Oklahoma, describes missionary projects practicable for any Intermediate group.)

INTERMEDIATES at University Place Church, Enid, Oklahoma, are very keenly interested in people of all races and nations. Several nationalities are usually represented on the campus and in the church, and the boys and girls enjoy fellowship with them. In addition, three types of friendship projects have been used by our Intermediates in Vacation School in recent years.

1. One year the group became interested in the Mexicans of Enid through workers in the Mexican Mission. Plans for making nursery chairs and embroidered towels for the Mexican people seemed insufficient. "Would those boys and girls come to our Vacation School if we invited them?" someone wanted to know. Of course they would if they had a way! So daily auto trips to and from the Mexican settlement brought eight charming "neighbors from the south" to our Vacation School. They were welcomed whole-heartedly as regular students and the fellowship was unanimously delightful.

2. Last year our study was based on the new Intermediate manual, *We All Need Each Other*, and included much good fellowship material. Before the end of the first week, the group decided they would like to write a play and produce it for their final program—a play which would sum up and crystallize many of the truths they had learned during the month. Each day they listed new items or phases of truth they wanted to include. They agreed on a general plot and, working in afternoon groups during the third week, wrote the play which they gave as their contribution to the final program. They used the theme and even the title "We All Need Each Other" and came to a new appreciation of the interdependence of all peoples. This dramatic project was a decided success.

3. This year we are sharing with Congo boys and girls. Through Phillips University's five missionaries to Africa, who have recently been home on furloughs, we know some of the needs out there and are trying to help as Intermediates can. We are collecting suitable pictures and games, remnants of cloth, buttons, buckles, and school supplies, according to a list supplied by Miss Edna Poole. We are making sunsuits, straight dresses of durable materials, pillow tops for the boys' dormitory, costumes of Bible times for dramatic work, bandages and other hospital supplies, and are binding flannelette squares for wrap-

WORLD CALL

Devotional Study for Missionary Societies

Theme for the Year: Moving Forward—Toward God

OCTOBER

Through Friendship

Call to Worship: The church cannot be defeated. The future is as bright as God's love can make it. The evangelical appeal is more insistent than ever. God's call to us, the church, is—Forward Through Friendship and Brotherly Love!

Scripture: 1 Cor. 13:1-13; Samuel 18:1-4.

Prayer: "O Thou who hast loved us with an everlasting love, may we abide in thy love this day. May something of the tenderness and constancy of thy affection for us warm our hearts. Grant us the spirit of true friendliness and gentleness as we come in contact with our fellow-men this day. Deliver and rescue us from hardness of heart and the callous cruelty which so easily beset us. May we count it our duty and delight to walk in the steps of the One Gentle Man who, with a heart of love and the courage of steel, faced his fellows and did his work. May something of the friendliness of thy Son, Our Savior, come into our lives as we seek to do thy commandments. We pray for Jesus' sake. Amen."

Hymn: "What a Friend We Have in Jesus."

Nowhere in all literature can one find a more appealing story of uplifting friendship than that of Jonathan and David. These souls were united in an unselfish bond of mutual affection. It rebukes the poverty of our friendships and beckons us to an inspiring ideal, to love our neighbors as ourselves.

Who are our friends? Friendly folk are not always our friends. In fact enemies may be friendly with us. "A friend is one who loves us at all times, when we are prosperous and when we are in adverse circumstances, when we are well and when we are sick, and under all conditions treats us and our affairs as he would treat his own." We need friends to round out our lives. No man is his best self until he has associated freely with his fellows, until he has become a self larger than his own individual self, until he has enlarged his life by taking into it the joys and sorrows and problems of others. We need friends to stimulate our own thinking. The exchange of ideas causes our own ideas to grow. Our souls live by giving and receiving. The discords of selfish pride can be hushed in the melody of sacrificial love. We need friends to influence our own moral and religious development. The wholesome personality of a friend can through the intimacy of friendship impart to our own soul such idealism that we are lifted to higher living.

Real friendship knows no barrier of race or religion. It is when we see the horizon of our friendship lift that we remember the words of Jesus: "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

Friendship of the most wholesome sort with people of other races can be shown in numerous other ways than by forcing sentimental association with them. Our friendliness must be of a sincerity that there will be no feeling that a superior person is stooping to help his brother, or going out of his way to force the immediate solution of a social problem, or striving to create an artificial friendship with someone radically different from himself. Instead, our friendship must develop slowly, as each comes to understand the background of the other's life; it must consist largely of the great human courtesies and respect for each other's personality. Great possibilities are in store for us because every race has something to contribute to other races. We must help each race to find itself, to develop its own distinctive life, and to make its contributions to the whole so that each will have a well-rounded cultural and social life for itself. "Jesus believed in the worth of every human soul, in the oneness of all humanity."

"God has made of one blood all nations of men." Scientifically, it is true that all men are of one blood. Our friendship and brotherly love should be showered upon all races. Race relations turn not on blood differences but on sentiment and service. Where religion lends a hand, race relations are best being worked out for the purpose of Christ is that every man shall so live as to respect himself and also to respect the personality of every other man of every race. "One is your Master, even Christ; and all ye are brethren."

"The life of the disciple of Christ is a life of friendship. The Christian life is to be conceived as a personal relation of friendship with God on the one hand, and with our fellow-men on the other." When we try to bring others into the Christian life, "we are seeking to introduce them into this life of friendship, so that they may become good friends, obedient children of the heavenly Father, and true brothers one to another."

"Beloved, let us love one another; for love is of God; and every one that loveth is begotten of God, and knoweth God." If we are to build a world of brotherly men, we must be faithful to what we call our specific religious duties to other men. With how many have you shown yourself truly friendly? How deep and sacred is friendship to you? How large and rich a self are you giving to your friends? Is your friendship of that type that your friends are able to catch some glimpses of God through your life?

Hymn: "Jesus Is All the World to Me."

—L. JACOBS UGGAMS.

Mrs. Uggams has charge of the department of English at Jarvis Christian College. She is the wife of Dr. C. H. Uggams who is also a member of the Jarvis faculty as head of the department of sociology.

Echoes From Everywhere

Love Gift For Africa

Recently Miss Goldie Alumbaugh, missionary to Africa under the United Christian Missionary Society, was a visitor at the Colorado Christian Home for Children in Denver. She brought her African curios and held enraptured the entire Home family while she told of her work and the needs in that far-away continent.

Although dimes and nickels and even pennies are exceedingly scarce among the children in the Home, who must depend for pocket money upon small sums sent them by relatives or the few pennies they make at odd jobs, they wanted to do something for the children in Africa. After consultation, they decided their gift should be a gift of money to Miss Alumbaugh to use to buy milk for the sick children in her distant field. An envelope was passed around and when it was presented to Miss Alumbaugh it contained $11.30, a genuine love gift for the children of Africa from the children of the Colorado Christian Home. This act is an expression of the Christian character-building work of our Benevolent Homes, which are weaving into the lives of dependent boys and girls a sense of fellowship with the needy of all the earth.

Our School Wins Honors

The Nanking City Government recently held its annual track and field meet. All the primary and middle schools of the city took part. Our Chung Hwa Christian Girls' School won first place in the girls' middle school division against twenty competing schools. As if that were not enough honor our primary school was in the winning district and our school had the highest score among the fifteen schools in the division. The school celebrated these victories with a holiday. A week later when the prizes were delivered—silver shields, silk banners, medals, etc.—the school was particularly happy in having Mrs. Feng Yu-chiang speak to the student body. Mrs. Feng is the wife of the vice-chairman of military affairs of the National Government.

—China News Letter.

Good Prospects
In Buenos Aires

The new school year of Colegio Ward is getting nicely under way, and the prospects are good for the most successful year in the history of the institution.

The enrollment is around 500, with approximately 300 at Ramos Mejia and 200 at Rivadavia.

Because of the increased number of boarders over last year and due to the return of Mr. and Mrs. McWilliams, it was necessary to rent an annex half a block from the school campus at Ramos Mejia. At Rivadavia, a building next door was rented to make it possible to open a girls' dormitory and provide a location for the new junior college.

A new Methodist couple, Mr. and Mrs. May, are expected to arrive soon from the United States to work in the American school. They have had missionary experience in India, including school work.

SAMUEL S. MCWILLIAMS,
Vice-Director
Colegio Ward.

Buenos Aires, Argentina.

"The Creation"
In Nanking

A wonderful treat for the people of Nanking occured when Haydn's oratorio *The Creation* was sung in English by a chorus of sixty voices in the auditorium of National Central University. Several nationalities were represented in the chorus, mostly Chinese. The solo work was done by one American, one German, and two Chinese, one of whom was Mr. Yang Chia-Ren, member of our Drum Tower Church. The conductor was Dr. Strassl, the very skilled German professor of music at National Central University, and the accompanists were a German woman and a Chinese man. The spacious beautiful auditorium with its two large balconies, the largest of any hall in Nanking, was crowded to capacity by a remarkable audience, which listened spellbound, moved by the power of music.

CAMMIE GRAY.

Nanking, China.

Hidden Answers

1. Who were four notable "second-generation" preachers of the Kansas City area?
2. How many members belong to the Christian churches of Greater Kansas City?
3. What church in the Southwest excels in its student program?
4. In what nation-wide Disciple poll will individuals, churches, missionary societies and other organizations participate this fall?
5. What "island possession" of the United States faces a serious land problem?
7. In what famous Negro school did students "sing up" a building?

The Poor
Indian Widow

"Please pray that I may be successful in this court case," was an unusual request. It came from a Mohammedan widow. That morning she said that she had slept very little the night before and had not eaten properly for days because of fear that she might lose the case. Many months ago her husband died, leaving a little money, some land and several small children. The small farm is the only means of support for the family. The man who contested the right of the widow receives a good salary and does not need the farm. Fortunately the widow did win the case, but in so many, many instances the Indian widows do not receive justice because they are women. The condition of Hindu and Mohammedan widows is most pitiful.

ANN MULLIN.

Damoh, India.

Work In
Rural District

The pastor of our church in Honjo, Akita Prefecture, is very active in work among the rural communities and visits regularly several villages. He has developed some splendid leaders among the young men and each year invites these young farmers to attend a gospel school which is held for three days, generally in his own church in Honjo. This last year, however, it was held in Akita, with an attendance of eighteen young men. They ate, slept, and held their sessions in the church building. Each man either brought a bag of rice sufficient for his own meals or contributed Yen 1.50 in cash. The women of the church prepared the meals and the expense was kept at the minimum. The schedule for the days included Bible study, hymn singing, discussions of various problems, inspirational talks, recreation, etc. Mr. Tanaka was ably assisted by Mr. Shionoya, pastor of the Akita Church.

R. D. MCCOY.

Tokyo, Japan.

S. C. I.
Closes Best Year

We have been going at a rapid pace this first week since the close of school. I have spent mornings with a truck load of girls picking plums in the woods. We have canned over 900 quarts this first week. Afternoons are spent with oats and wood. We have a large group of boys out cutting wood for our winter supply. It certainly does not feel now as though we would ever need any fires, but the chances are that we shall, and we plan to get most of the wood cut this summer.

We had eight graduates in our junior college, thirteen in high school, and seventeen in eighth grade. This was the largest class in the college since it was started. We are expecting this department to grow a great deal in the next few years. Only two of the eight were from Mississippi. One was from Jamaica, one from Oklahoma, one from Illinois, one from Ohio, and two from Louisiana. The two from Mississippi received licenses to teach in the state schools. This is the same license received by graduates of the best white junior colleges of the state.

JOHN LONG,
Southern Christian Institute.

Edwards, Mississippi.

In Memoriam

Mrs. George Riter, June 7, 1936, Forney, Texas. Charter member of missionary society organized in 1896. Since 1892 county missionary secretary of Kaufman County, Texas. Age 69.

Mrs. Arbor Towers Hansen, June 2, 1936, Harvey, Illinois. Age 46.

Mrs. E. T. C. Bennett, December 4, 1935. Widow of E. T. C. Bennett, who preached for a time in Australia and was for many years representative of the National Benevolent Association. Faithful member of University Church, Des Moines, Iowa. Age 90.

Fannie Easter, January 10, 1936, Des Moines, Iowa. Devoted member of University Church.

Mrs. C. O. Denny, April 23, 1936, Des Moines, Iowa. Widow of Professor C. O. Denny, for many years instructor in Drake University. Faithful member of University Church.

Mrs. Ross Mountain, May 31, 1936, Des Moines, Iowa. Her husband preceded her in death eight months ago. Both faithful members of University Church. Age 82.

Mrs. Georgiana Brown, January 24, 1936, Los Angeles, California. For 18 years treasurer of women's missionary society, Central Church, Los Angeles. Active in every department of church work.

Mrs. Lilian Plimpton, devoted and lifelong member of Central Church, Los Angeles.

Mrs. Jennie Bowlsby, at Redlands, California; age 94, a lifelong worker, and beloved member of the women's missionary society of the Central Church, Los Angeles.

Mrs. Rose Carothers, Toledo, Ohio, in April. Oldest member of Central Church missionary society and a faithful and active member. Age 87.

Takes Good
Care of Daughters

Mrs. Lee Shui-dji of Luchowfu gave birth to her seventh daughter this month. Of course the family were disappointed, because, while they love their daughters, they had been wanting a boy for years. Dr. Corpron told Mrs. Lee after this little girl was born, "God sends you all these girls because he knows you will take such good care of them. He knows that if he sent them to some folks in Luchowfu they might be drowned at birth, sold as slaves or sent to the orphanage."

—*China News Letter.*

Helps for Leaders of Junior Groups

This issue contains the complete unit of three sessions on the theme "We Depend on Them," and the first session of the following two-session unit entitled "Workers of the World." The children's program material for these sessions will be found in the "King's Builders" section of the September 6 "Junior World," with supplementary material in other September issues of "Junior World" proper as noted in the programs.—Mabel Niedermeyer.

September 6—*Building My Code of Fair Play*

The August 2 issue of *Junior World* carried the program procedures for this session in the "King's Builders" section. Additional source material is to be found in the August 30 issue of *Junior World*. The suggestions for the adult leader for use with this session were published in the July issue of WORLD CALL.

We Depend on Them

By Blanche Hoke

MY FATHER worketh even until now," said Jesus, "and I work." And in our own way all of us can say the same thing. God is still working in his world, working even until now, but he has given each of us a share in the work of the world. He has planned the world as a place in which we shall live together, each helping the other.

The present unit has not been planned merely as a duplicate of some "social study" such as the children may carry on in their day schools. Part of the unit, it is true, consists of a discovery of other workers and their work, but the purpose of the unit is to make Juniors conscious of God's plan whereby each is dependent on others, and whereby each in turn helps others.

There are many workers upon whom the Juniors depend, but often they do not realize this fact. There are workers who come into their lives each day. There are workers we sometimes forget because we do not often see them. There are makers of useful things and makers of beautiful things—both necessary for our highest development as Christian individuals. Perhaps often these workers themselves are not conscious of the part they are playing in God's plan for the world, but nonetheless they are playing such a part. By helping our Juniors to gain this consciousness, we shall be helping them to become more conscious of their ability to help God carry out his plans for the world.

Much of the benefit of the unit will depend upon whether or not the Juniors themselves discover the workers upon whom they depend, and the ways in which the work benefits them. This does not mean that the sponsor should give no guidance; nor does it mean that she should not suggest other kinds of workers. It does mean that the sponsor will be alert for opportunities for helping the Juniors to think and discover for themselves and that she will be ready to use all their present knowledge and as many of their own plans as is practicable.

As we have said, however, we shall not want the Juniors to stop short with this knowledge. Probably we shall find that informal occasions give us the best opportunities for leading them further into a realization that all workers are working with God. Worship will help, and the subject will come up informally in conversation in the group. The sponsor's own realization of this fact will have an important influence on the thinking of the group, without the "moralizing" that can deaden rather than enliven thought. As the Juniors gain a better realization of the way in which the world is bound together, they will also be able to realize better that such a great plan must come from a great Planner.

The Desired Outcomes for the Unit may be stated as follows:

1. A realization that God is still working in his world, and that he has planned the world as a place in which we shall live and work together.
2. A whole-hearted respect for workers who do their work well.
3. Honest respect for work as a necessary part of community life.
4. A growing attitude of responsibility for their own work and the recognition of that work as a contributing factor in our life together.
5. Appreciation of the fact that Jesus chose workers for his closest friends.

Source Materials

The Workers Themselves: There is no better source material for this unit than the workers about whom the Juniors are thinking. Some of these workers may be invited to visit the group and answer questions. Others may be visited singly or by small groups, and occasionally the group as a whole is able to visit a factory or farm.

Pictures: The best sources for pictures for this unit are those which furnish pictures of contemporary workers or of work done by such workers. For example, newspapers often publish such pictures, and others may be found in connection with magazine articles or on the advertising pages of magazines. Industries in your community may have advertising booklets which will be useful. Pictures of Bible workers will also prove valuable. The Japanese print referred to in Session Four may be secured in art stores or department stores in most towns, and can often be found in small size at a very reasonable price; or you may wish to write to the Shima Art Co., Inc., 16 West 57th Street, New York City, for their leaflet telling about their prints.

Books: The books used will depend upon what is available in your community. Train books, airplane books, and books about city and farm life are available without much expense in ten-cent stores. The Juniors may have books of their own they can bring to the group, and others may be secured from a library. Teachers in schools in your neighborhood may have social science or reference books which they can lend. The following are some books which may be used by the group if available:

The New Wonder Book of Knowledge, by Hill and Johnston, John C. Winston Co., Price $2.50.

The Story Book of Gold, The Story Book of Iron and Steel, The Story Book of Coal, The Story Book of Oil, by Maud and Miska Petersham, The John C. Winston Company. Price, sixty cents each.

Wonder Windows, by Eugenia Eckford. E. P. Dutton & Co., Inc. Price $1.50.

The *City and Country Series*, published by Harper.

Children of the Handcrafts, by Carolyn Sherwin Bailey, Viking Press.

Our Families: In the families of your group are probably represented many kinds of workers, and the Juniors will be able to tell what Father or Mother or Brother or Sister does. They will be interested to find this work linked with the welfare of the community as a whole.

Radio: Radio talks or dramatizations sometimes deal with various kinds of work and workers. Study the radio programs and help the Juniors to discover any of these in which they will be interested.

Moving Pictures: News reels and short films of various sorts often have a contribution to make. You will wish to keep in touch with films showing in your neighborhood during the duration of this unit, or after the unit is finished when a discussion of them can recall some of the discoveries of the unit.

September 13—*Everyday Workers We Sometimes Forget*

In this first session of this unit the Juniors should be led to recognize and appreciate the contribution which is daily being made to their lives by workers whom they so often forget. They should also begin to understand the fact that God's plan is for all of us to work for the common good, and that only as we work together will that common good be realized.

Much of the discussion and the planning will depend upon your local situation. Make some investigations in advance to discover the workers in your community who are serving your Juniors. Also find out what social science readers are being used in the schools which your boys and girls attend, and what has been done through that study to increase their appreciation of workers.

Meet with your Junior leaders or Junior program committee as they make plans for conducting the study of this unit. Give what help is needed, but allow them as much freedom and choice in planning as possible. Suggest sources for pictures for this study after suggestions have been made by members of your group.

In the event your group should plan to have a "worker" visit them at their next session, be ready to guide them in their thinking as to whom they will ask to visit them.

Should your group work out a dramatization or series of "living pictures" of workers upon whom we depend, allow them freedom in developing their own ideas. Suggestions from you as to staging, costuming, proper lighting effects, etc., should be given when needed, but committees and individual children should be encouraged to make the work their own as far as possible.

September 20—*Makers of Useful Things*

The purpose of this session is to lead the Juniors to the realization of our dependence for daily living upon the makers of useful things, and the resulting appreciation on their part of the dignity and the service of such workers, together with a realization of their own responsibility in the creation of such things.

A problem enters into this whole question of the makers of useful things doing their work well. Perhaps your Juniors have come in contact with this problem in some way. It is the problem of some so-called "modern business methods." Many workers do not receive wages that enable or encourage them to do their work

well; their employers give as an excuse that they themselves would not be able to make their business pay if they should give higher wages. And we who use the products have our part in making this problem greater, for many of us are guilty of wanting to buy things at the lowest possible cost, without much thought as to whether that cost enables the manufacturer to pay living wages and still make the profit to which he is entitled. Perhaps your Juniors have come in contact with this problem, and will raise the question. If so, you will need to guide them wisely into seeing that we all play our part in making it a problem; that it is something we must all try to solve; that problems such as this cannot be solved quickly, but need the thoughts and prayers and efforts of all of us, each doing our share as we find opportunity.

September 27—*Makers of Beautiful Things*

This week the Juniors will be doing two things: thinking about makers of beautiful things and summarizing the discoveries they have made during the unit. The summarizing will show whether the unit should really come to a close this week, or whether it should be lengthened for your group, with the Juniors doing further research and reading. In any case the unit should be the beginning of an interest which will continue, though it may not remain in the center of the group-thinking.

Think over the results of the unit and have clearly in mind items which the Juniors should include in their summary. This summarizing might well be led by the sponsor. Assist the Junior who is to talk about Japanese prints to secure a print (see Introduction to the Unit for possible sources).

Think of uses that might be made of the dramatization. Is there a parents' group that meets in your church that would welcome this contribution to a meeting? How about the Sunday school worship service in the Junior department? Is there an old people's home where the dramatization will give delight? While the Juniors should contribute ideas and make the final decision as to where the finished dramatization will be given, you will wish to be ready to enrich their thinking when necessary.

Our Group at Work

Grace W. McGavran

THERE are several causes for the change which ordinarily takes place in the Junior group at the beginning of the autumn. The older children upon whom one has perhaps unconsciously depended have gone out of the Junior group into the Intermediate. A group of children who seem appallingly young have come in from the Primary department. Other losses have occurred through the moving away of families. Certain additions have come from families who have moved into the community. There have been changes at school. Children have "passed" or "failed" to pass into new grades. New friendships have been formed.

The group which was working so nicely as a unit in late spring, whose weaknesses and whose abilities you knew so well, has dissolved, and in its place is a motley array of personalities who must learn to function together purposefully, who will react upon each other, and for whose Christian development this group is existing.

One of the purposes of the child-led meeting in which children take a large part is the development of the ability to carry through effectively the planning and conducting of a period in which a thoughtful and constructive piece of work is done. To learn to prepare a program which so presents things that the group is led to a valid and satisfactory conclusion, is as worth while as the study itself. To learn to investigate, to secure facts, to interpret them and to form conclusions which are worth while, and to present all this to a group of children, is training which will stand the child in good stead when he must face and solve knotty problems in life. To learn effective methods of committee work is invaluable. So we might go on. It is not necessary, however, to say more than that it seems well for the children themselves to realize that their sessions have a purpose along these lines and that theirs is a responsibility at this point for self-development.

For this reason we have planned a two-session unit in the course of which this group, new to itself, takes a look at itself and its purpose, scans possible ways of working, comes to an understanding of responsibilities and sees possibilities of achievement. In short it organizes itself for self-training. It also takes a look ahead at the other side of the picture. It surveys the units of study proposed and regards them as doors of adventure into new fields. It recognizes the fact that methods of procedures for one unit may not fit another at all, and plans for experimentation with new ways of doing things.

Just as there is value for the group as it learns to work together, so does the individual child gain from the processes of planning activities and of carrying them out. Working with others, having contact with new personalities, learning to work as a member of a group, acquiring the courage to make a contribution to the discussions and work of the group, learning to appreciate the ideas and achievements of others, giving up personal wishes for the judgment of the group are or can be worth-while experiences attended by satisfaction and resulting in growth.

In becoming conscious of itself as a working group it would be unwise to neglect realizing the relationship of the group to other Junior groups in the church. Often adult leaders are responsible for maintaining an isolation which duplicates effort and minimizes results. This group may well consider needs of its other meeting times, studies and activities, and make all the Junior sessions within the church a unit, with each group responsible for different emphases but not neglecting the whole.

The session plans give procedures and suggestions. Each group must, however, feel its own way toward the way of working and the amount of organization which best suits its nature, relationships and situation. As a general thing the simpler the organization the better. And short-time committees, formed to do a specific piece of work in connection with a specific unit of study, are better than standing committees that amble along through the year, perfunctorily carrying out unessential duties. For instance, a committee to plan a visit to an old lady, carrying to her autumn leaves and flowers, will be more to the purpose than the appointment of a committee to "decorate" the room each Sunday or to "take flowers to sick people."

Short-time committees do worth-while things in a worth-while way and more often get the praise or blame they merit. Satisfaction in work well done is an incentive to working in that way.

Where choice of units is possible add that to the experience of the group in planning this year's work. Careful guidance is quite necessary. Where choice is not possible, at least open the door to lengthening or shortening units as the group decides they are worth more or less attention. Choice of activities within the unit is often open.

October 4—*Our Own Group of Juniors*

The purpose of this session is to make the group aware of itself and of its place in the educational program of the church; to discover who belong to the group and to allied groups; to understand the purpose of the year's work; to raise questions as to ways of working together successfully.

The adult sponsor and child leader will need to plan procedures rather carefully. If the child cannot direct certain investigations it will be your task to guide the group discussion at these points. However, if you go over the work carefully with the Junior leader, an older Junior should be able to take entire charge.

Become informed about all Junior groups, their purpose and relationship to each other, and the part which each plays in the whole educational program of the church. No group can plan a proper year's work without considering other sessions.

You are to have a definite part in today's meeting when called upon for suggesting "some reasons for this sort of meeting." (See program material in September 6 *Junior World*, "King's Builders" section.) In your talk bring out some of the values of personal and group development.

See the "Calendar of Children's Work for Junior Children" for list of units of study for the coming year. These are sent free. If you do not have a copy write to the Christian Board of Publication, 2700 Pine Street, St. Louis, Mo., and they will send one to you.

Fall Packet Is Now Ready

THE Children's Special Packet for use in our churches this fall and winter is now ready. It deals with our work among the Negro children who attend the primary schools at Jarvis and Southern Christian Institute, and contains informational or background material for the adult leader, and stories, picture maps and creative suggestions for the children.

No procedures for a course of study are given with these materials, thus allowing the adult leaders freedom in planning the use of the material to meet the needs of their particular groups. It may be used in one of several ways. If your group will develop the unit "Our Church at Work Among the Negroes," you will find that it will be a real source of enrichment for that study. Other groups may wish to use it with and supplementing the material and stories in "Jesus the Friend of Everyone" in connection with the Easter offering for Home Missions. Still others may use it for departmental or class enrichment material or as a missionary project with Junior or Primary groups or both, in the regular Church School of Missions of your church. It will adapt itself to any or all of these uses.

Send your order for the Children's Special Packet on Our Work Among Negro Children to

United Christian Missionary Society
Missions Building
Indianapolis, Indiana
Price 25c

World Call Honor Roll

AGAIN WORLD CALL presents the semiannual Honor Roll of churches with 20 or more subscribers. The present list includes a total of 451 churches. The figures which are based on subscriptions in effect on June 30, 1936, show a loss of 43 as compared with the number of churches on the list of six months ago, but a gain of 20 over a year ago. This six-month loss is doubtless due to the fact that most churches make their major subscription efforts in November and December.

It will be of interest to WORLD CALL readers to know that the total number of subscriptions continues to increase, the average monthly paid circulation for the year ending June 30, 1936, being 31,858, a gain of 1,119 over the monthly average of the preceding year.

A study of the new Honor Roll reveals that there are now 16 churches with 100 or more subscribers, as compared with 10 such churches six months ago. These churches are East Dallas, Dallas, Texas; University Place, Des Moines, Iowa; Oak Cliff, Dallas, Texas; Third, Indianapolis, Indiana; National City, Washington, D. C.; Central, Indianapolis, Indiana; First, Frankfort, Kentucky; Union Avenue, St. Louis, Missouri; Downey Avenue, Indianapolis, Indiana; Wilshire Boulevard, Los Angeles, California; First, Louisville, Kentucky; First, Houston, Texas; Hollywood-Beverly, Los Angeles, California; University, Seattle, Washington; Vine Street, Nashville, Tennessee; East Side, Long Beach, California. Central Church, Lexington, Kentucky, missed being in this select group by a margin of only six subscriptions.

East Dallas still holds the lead, though not by a large margin; University Place, Des Moines, second; Oak Cliff, Dallas, third. First Church, Frankfort, Kentucky, with 131 subscriptions, made the largest gain for the year. Los Angeles, Highland Park; Paris, Kentucky; Mexico, Missouri and Cincinnati, Ohio, Walnut Hills, also made splendid gains.

A study of the larger subscription lists of the Honor Roll impresses one not merely with the fact that there are 16 churches with from 100 to 207 subscribers, but that there is a far larger group within striking distance of that figure. There are 21 churches with over 70 but less than 100 subscribers. Fourteen of these 21 churches already have more than 80 subscribers. Which ones will move up in the next six months?

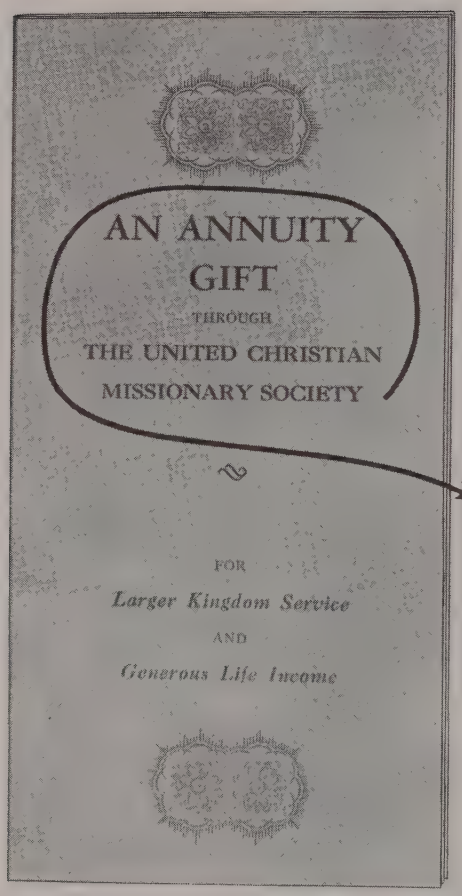
As usual, the largest number of Honor Roll churches is to be found in group "E," churches with from 400 to 700 members. Their subscription records run from 20 to 116.

No churches on the entire Honor Roll are more worthy of commendation than those in group "G," churches with from 48 to 200 members. Twenty-seven such congregations have from 20 to 42 subscribers. On a percentage basis these churches outrank even the great congregation at East Dallas led by the president of our International Convention.

Below are the 451 churches which had 20 or more subscriptions to WORLD CALL during the missionary year ending June 30, 1936. The stars (*) indicate the 270 churches which showed an increase in subscriptions.

	Subs. June 30, 1935	Subs. June 30, 1936
Group A, 2,100-5,394 members		
Dallas, Texas, East Dallas	239	207
Des Moines, Iowa, University	175	182*
Houston, Texas, First	95	112*
Lexington, Kentucky, Central	122	94
Oklahoma City, Okla., First	65	81*
Tulsa, Okla., First	67	63
Akron, Ohio, High St.	66	62
Kansas City, Mo., Indep. Blvd.	63	58
Fort Worth, Texas, First	67	57
Canton, Ohio, First	64	40
Kansas City, Mo., Linwood	30	28
Group B, 1,600-2,100 members		
Indianapolis, Ind., Third	150	143
St. Louis, Mo., Union Ave.	89	127*
Louisville, Ky., First	141	115
Springfield, Mo., South St.	111	85
Cleveland, Ohio, Euclid Ave.	53	79*
Kansas City, Mo., Country Club	66	60
Ponca City, Okla., First	42	59*
Yakima, Wash., First	45	44
Enid, Okla., Central	32	40*
Pittsburg, Kan.	22	31*
Group C, 1,100-1,600 members		
Washington, D. C., National City	170	142
Indianapolis, Ind., Central	137	139*
Frankfort, Ky., First	58	131*
Los Angeles, Calif., Hollywood-Beverly	68	110*
Seattle, Wash., University	78	109*
Nashville, Tenn., Vine St.	112	102
Des Moines, Iowa, Central	102	94
Eugene, Oregon, First	78	90*
St. Joseph, Mo., First	82	87*
Memphis, Tenn., Linden Ave.	102	82
Wichita, Kan., Central	75	78*
Atlanta, Ga., First	53	72*
Detroit, Mich., Central-Woodward	55	72*
Columbia, Mo., First	69	65
Portland, Oregon, First	67	65
Kinston, N. C., Gordon St.	66	64
Chattanooga, Tenn., First	45	59*
Washington, D. C., 9th St.	63	58
Richmond, Ind., First	53	54*
Decatur, Ill., Central	54	49
Hutchinson, Kan., First	45	49*
Anderson, Ind., Central	36	42*
Warren, Ohio, Central	23	42*
Beatrice, Neb., First	27	41*
LaFayette, Ind., First	40	40
Springfield, Ill., First	36	37*
Kansas City, Mo., Central	47	36
Denver, Colo., Central	37	35
Hopkinsville, Ky., 9th St.	31	35*
Colorado Springs, Colo., First	35	33
Bloomington, Ind., First	41	33
Indianapolis, Ind., Hillside	42	32
Alliance, Ohio, First	34	31
Boone, Iowa, Central	45	29
Marshalltown, Iowa, Central	22	28*
Atchison, Kan., First	20	26*
Independence, Kan., First		26*
Parsons, Kan., Central	34	26
Youngstown, Ohio, First	20	24*
Youngstown, Ohio, Central	28	22
Arkansas City, Kan., Central		21*
Group D, 700-1,100 members		
Dallas, Texas, Oak Cliff	147	166*
Los Angeles, Calif., Wilshire Blvd.	56	115*
Wichita Falls, Texas, First	72	98*
Pasadena, Calif., Central	74	93*
Mexico, Mo., First	50	91*
Los Angeles, Calif., Highland Park	44	85*
Bluefield, W. Va., First	71	81*
Topeka, Kan., First	83	80
Winchester, Ky., First	67	80
San Diego, Calif., Central	82	78
Austin, Texas, Central	57	77*
Mount Sterling, Ky., First	67	74*
Seattle, Wash., First	71	72*
Glendale, Calif., Central	56	67*
Marshall, Mo.	56	66*
Cleveland, Ohio, Franklin Circle	56	65*
Los Angeles, Calif., First & Magnolia	89	64
Paris, Ky., First		62*
Omaha, Neb., First	63	61
Kansas City, Kan., Central	75	58
Mansfield, Ohio, First	47	57*
Palestine, Texas	45	56*
Santa Ana, Calif.	39	55*
Ada, Okla., First	47	55*
Muncie, Ind., Jackson St.	39	54*
Ashland, Ky., First	37	49*
Hagerstown, Md., First	44	48*
Pomona, Calif., First	28	46*
Riverside, Calif., First	55	45
Richmond, Ky., First	56	44
Salem, Oregon, First	25	44*
Martinsville, Ind., First	39	43*
Eldorado, Kan., First	43	43
Crawfordsville, Ind., First	25	42*
Jeffersonville, Ind., First	31	42*
Michigan City, Ind.	34	42*
Okmulgee, Okla., First	29	42*
San Angelo, Texas, First	39	42*
Bellingham, Wash., First	46	41
Frankfort, Ind., First	33	40*
Ashland, Ohio, First	35	40*
Kansas City, Mo., Oak Park	28	39*
Roanoke, Va., First	44	39
Decatur, Ill., First	22	38*
Richmond, Va., Hanover	30	37*
Bakersfield, Calif., First	20	36*
Portsmouth, Ohio, First	36	36
Birmingham, Ala., First	45	35
Oakland, Calif., First	40	35
Tipton, Ind., West St.	26	35*
Emporia, Kan., First	26	35*
Joplin, Mo., South		35*
Cedar Rapids, Iowa, First	49	34
Zanesville, Ohio, First	35	34
Spokane, Wash., Central	32	34*
Mount Vernon, Ohio, Vine St.	35	33
Newark, Ohio, Central	44	33
Little Rock, Ark., First	32	32
Kokomo, Ind., Main St.	25	32*
Wilmington, Ohio	23	32*
Blackwell, Okla., First	29	32*
Mount Carmel, Ill.	20	31*
Danville, Ky.		31*
Madisonville, Ky., First	25	31*
Cleveland, Ohio, Collinwood	29	31*
El Paso, Texas, First	50	31
Huntington, W. Va., Central	29	31*
Huntington Park, Calif.	34	30
Champaign, Ill., University Place	38	30
Indianapolis, Ind., 7th	33	30
Logansport, Ind., 9th St.	28	30*
Newton, Kan., First	28	30*
Maryville, Mo., First	23	30*
Chickasha, Okla., First	26	30*
Atlanta, Ga., Peachtree		29*
Centralia, Ill., First	26	29*
Harvey, Ill., First		28*
Marion, Ind., First	25	28*
Harrodsburg, Ky.	26	28*
Indianapolis, Ind., Centenary	28	27
Indianapolis, Ind., University Park	28	27
Shelbyville, Ky., First	27	27
Portsmouth, Ohio, Central	47	27
Stillwater, Okla., First	33	27
Denver, Colo., S. Broadway		26*
Connersville, Ind., Central		26*
Moberly, Mo., Central	26	25
Lincoln, Neb., First	36	25
Savannah, Ga., First	25	24
Bowling Green, Ky., First		24*

	Subs. June 30, 1935	Subs. June 30, 1936
Cynthiana, Ky.		24*
Hannibal, Mo., First	34	24
Walla Walla, Wash., Central	23	24*
DuQuoin, Ill., First		23*
Wellington, Kan.		23*
Louisville, Ky., Broadway	23	23
Cleveland, Ohio, Lakewood	24	23
Knoxville, Tenn., First	26	23
Hammond, Ind., First		22*
Huntington, Ind., Central	24	22
Omaha, Neb., North Side	27	22
Syracuse, N. Y., Danforth United		22*
Barberton, Ohio, First		22*
Cincinnati, Ohio, Norwood		22*
Pampa, Texas	25	22
Beckley, W. Va.	28	22
Rushville, Ind., Main St.	25	21
East Liverpool, Ohio, First		21*
Elyria, Ohio	22	21
Paris, Ill., First		20*
Guthrie, Okla.		20*
Group E, 400-700 members		
Indianapolis, Ind., Downey Ave.	121	116
Long Beach, Calif., East Side	60	100*
Hoopeston, Ill.	50	68*
Longview, Texas, First	35	67*
Dayton, Ohio, Central	36	61*
Selma, Ala., First	35	56*
Jackson, Miss., First	49	55*
Dallas, Texas, Greenville Ave.	51	55*
Enid, Okla., University Place	58	54
Berkeley, Calif., University	23	52*
Washington, D. C., Columbia Heights	80	51
Tacoma, Wash., First	55	48
Alhambra, Calif., First	49	47
Lexington, Ky., Woodland	56	47
Bartlesville, Okla., First	31	46*
San Antonio, Texas, Central	31	46*
Evansville, Ind., First	46	45
Shreveport, La., Kingshighway		45*
Spray, N. C., First	40	45*
Louisville, Ky., Edenside	23	43*
Columbus, Ohio, Wilson Ave.	41	43*
Durant, Okla., First		43*
Orange, Calif., First	23	42*
Medford, Oregon, First	24	42*
Whittier, Calif., First	42	41
Boise, Idaho, First	23	41*
Richmond, Va., 7th	43	41
Warrensburg, Mo., First	57	40
Cincinnati, Ohio, Walnut Hills	20	40*
Tulsa, Okla., Memorial	30	40*
Norfolk, Va., First	36	39*
Indianapolis, Ind., Northwood	71	38
Bonham, Texas, First	38	38
Tulsa, Okla., Wheeling Ave.	26	37*
Johnstown, Pa., First		37*
Lincoln, Neb., Bethany	44	36
Winston-Salem, N. C., 4th St.	21	36*
North Little Rock, Ark.		35*
Santa Monica, Calif., First	33	35*
Kalamazoo, Mich., Park St.	44	35
Roswell, N. M., First	30	35*
Gary, Ind., Central	27	34*
Detroit, Mich., East Grand Blvd.	37	34
Hamilton, Ohio, High St.	41	34
Washington, Pa., Second	23	34*
Centralia, Wash., First	42	34
Los Angeles, Calif., Arlington	32	33*
San Francisco, Calif., West Side	39	33
Lawrenceville, Ill.		33*
Grand Rapids, Mich., Central	37	33
Washington, N. C., First	31	33*
Sapulpa, Okla., First	32	33*
Canton, Pa., First	33	33
Wenatchee, Wash., Central	39	33
Eureka, Ill.	47	32
Billings, Mont., First	26	32*
North Platte, Neb., First	28	32*
Houston, Texas, Houston Heights	38	32
Bell, Calif., Randolph St.		31*
Flint, Mich., Central	22	31*
Fayette, Mo.	27	31*
Cleveland, Ohio, West Blvd.	28	31*
Toledo, Ohio, Norwood-West End	35	31
Memphis, Tenn., East End	31	31
McKinney, Texas, First	35	31
San Diego, Calif., University	26	30*
Boulder, Colo., First	41	30
Jacksonville, Fla., Edgewood		30*
Goodland, Kan.		30*
New Orleans, La., St. Charles Ave.	26	30*
Fremont, Neb.,	24	30*
Edmond, Okla.		30*
Oklahoma City, Okla., Crown Heights	47	30
Abilene, Texas	38	30
Roanoke, Va., Belmont	20	30*
Vincennes, Ind., First		29*
St. Joseph, Mo., Wyatt Park	30	29
Akron, Ohio, North Hill		29*
Norman, Okla., First	29	29
Greensburg, Ind., First		28*
Findlay, Ohio, First	24	28*
Dallas, Texas, Central	33	28
Fayetteville, Ark., First	24	27*
Denver, Colo., Highland	22	27*
Fort Wayne, Ind., First	30	27
Iola, Kan.	20	27*
Clarksville, Tenn., First	20	27*
Ontario, Calif., First		26*
Chicago, Ill., Englewood	32	26
Moline, Ill., 18th Ave.	22	26*
Pekin, Ill., First	29	26
South Bend, Ind., First	27	26
Sioux City, Iowa, First	23	26*
Auburn, Neb.		26*
Greenville, N. C., 8th St.		26*
Ravenna, Ohio	33	26
Memphis, Tenn., McLemore Ave.	23	26*
Vancouver, Wash., First	28	26
Toronto, Ont., Hillcrest	28	25
Robinson, Ill.	20	25*
Newton, Iowa		25*
Perry, Iowa	27	25
Covington, Ky., First	27	25
Maysville, Ky.	25	25
Paducah, Ky., First		25*
Kansas City, Mo., Hyde Park		25*
West Plains, Mo.	27	25
Marion, Ohio, Central	25	25
Van Nuys, Calif., Central		24*
Danbury, Conn., Liberty St.	36	24
Bloomington, Ill., Centennial	27	24
Fort Wayne, Ind., West Creighton		24*
Green Castle, Ind.	21	24*
Iowa City, Iowa, First		24*
Eminence, Ky.	25	24
Louisville, Ky., Parkland	21	24*
Ionia, Mich.	20	24*
Cincinnati, Ohio, Evanston		24*
Albany, Oregon, First	25	24
Sharon, Pa., Central	28	24
Paris, Tenn., First	48	24
Houston, Texas, South End	27	24
Lynchburg, Va., Euclid Ave.		24*
Sheridan, Wyo., First		24*
Modesto, Calif., First	20	23*
Burlington, Iowa, First		23*
Excelsior Springs, Mo., Woods Memorial		23*
New York, N. Y., Central	31	23
Cuyahoga Falls, Ohio	20	23*
Pittsburgh, Pa., Knoxville		23*
Fort Worth, Texas, University	28	23
Paris, Texas, First		23*
Creston, Iowa	21	22*
Mason City, Iowa	23	22
Hoisington, Kan.	24	22
Lawrence, Kan., First	21	22*
Lawrenceburg, Ky., First	37	22
Carrollton, Mo.	21	22*
Carthage, Mo., First		22*
Liberty, Mo.	29	22
Martins Ferry, Ohio, First		22*
Bellevue, Pa.	25	22
Beaumont, Texas, Washington Blvd.	47	22
Princeton, W. Va., First	22	22
Fresno, Calif., First	42	21
Sacramento, Calif., First	22	21
Jacksonville, Fla., First	22	21
Mackinaw, Ill.	21	21
Chillicothe, Mo., First	28	21
Fairbury, Neb.	25	21
Girard, Ohio, First		21*
Oklahoma City, Okla., Maywood	22	21
Rockwood, Tenn., First	20	21*
Abingdon, Ill.		20*
Taylorville, Ill., Davis Memorial		20*
Evansville, Ind., Bethany		20*
Noblesville, Ind., First	23	20
Ames, Iowa, First	31	20
Sac City, Iowa	21	20
Waterloo, Iowa, Central		20*
Eureka, Kan., First	22	20
Kansas City, Kan., Grandview		20*
Wichita, Kan., South Lawrence	22	20
Kansas City, Mo., Paseo		20*
Akron, Ohio, East Market St.	25	20
Springfield, Ohio, Central		20*
Galveston, Texas, Central	26	20
Lubbock, Texas	34	20
Group F, 200-400 members		
Russellville, Ind.	51	47
Portland, Oregon, Kern Park	47	40
Sulphur Springs, Texas	28	40*
Cleveland, Ohio, Cleveland Heights	32	39*
Glendora, Calif.	28	38*
Ventura, Calif.		38*
East Orange, N. J., Park Ave.	37	37
Farmville, N. C.	29	37*
Santa Barbara, Calif., First	22	36*
Paris, Mo., First	42	35
Houston, Texas, Magnolia Park		35*
Winamac, Ind.	33	34*
Toledo, Ohio, East Side	39	34
Corvallis, Oregon	32	34*
Ellensburg, Wash.	31	34*
Oakland, Calif., Fruitvale	32	33*
Buffalo, N. Y., University	23	32*
Shelbina, Mo.	32	31
Helena, Mont.	20	31*
Burbank, Calif.		30*
Inglewood, Calif.		30*
Watsonville, Calif., First	26	30*
Washington, D. C., Parkview	31	30
McMinnville, Oregon, First		30*
Red Oak, Iowa	22	29*
Canton, Mo.	34	29
Portland, Oregon, Christian Temple		29*
Brownsville, Texas		29*
Birmingham, Ala., Woodlawn		28*
San Bernardino, Calif., First		28*
Kendallville, Ind.		28*
Aurora, Neb., First		28*
Buffalo, N. Y., Richmond Ave.	30	28
Chico, Calif.	30	27
Redlands, Calif., State St.	24	27*
San Dimas, Calif., Community		27*
Overland, Mo.		27*
Rochester, N. Y., Columbia Ave.	22	27*
Hood River, Oregon	22	27*
Monroe, La., First	20	26*
Monroe City, Mo.		26*
Wilkinsburg, Pa., First		26*
Redondo Beach, Calif.	22	25*
Des Moines, Iowa, Mondamin Ave.	25	25
Worcester, Mass., First		25*
Columbus, Ohio, Hilltop		25*
Little Rock, Ark., Pulaski Heights	24	24
Scott City, Kan.		24*
Battle Creek, Mich., Central		24*
Neosho, Mo., First	32	24
Plattsburg, Mo.	25	24
Dayton, Ohio, Santa Clara		24*
Bend, Oregon, First	21	24*
Phoenix, Ariz., Capitol		23*
Griffin, Ga., First	26	23
Honolulu, Hawaii, First		23*
Arcola, Ill.		23*
Mishawaka, Ind., First	26	23
Hiram, Ohio	25	23
Toledo, Ohio, South		23*
East Radford, Va.		23*
Mesa, Ariz.		22*
Covina, Calif.	20	22*
Valdosta, Ga., First		22*
Blue Mound, Ill.	29	22
Corydon, Ind.		22*
Harlan, Ky.		22*
La Grande, Oregon	26	22
Bluefield, Va., Graham	22	22
Atlanta, Ind.		21*
Mooresville, Ind.		21*
Larned, Kan.	20	21*
Pratt, Kan.		21*
Ayden, N. C.	25	21
Philadelphia, Pa., Third	25	21
Nashville, Tenn., Eastwood		21*
Richmond, Va., Third		21*
Atlanta, Ill.		20*
Harrison, Ohio	20	20
Willoughby, Ohio		20*
Portland, Oregon, Mallory Ave.	31	20
Williamsport, Pa., First	23	20
Hampton, Va., Chapel St.	22	20
Group G, 48-200 members		
Bremerton, Wash.	20	42*
Fresno, Calif., Belmont		36*
Baltimore, Md., Govans	30	36*
Pocatello, Idaho	28	33*
Eureka, Calif.	23	30*
Santa Paula, Calif., First	27	30*
Pfafftown, N. C.	25	27*
Seattle, Wash., Queen Anne		27*
Decatur, Ga., First	25	26*
Louisville, Ky., Beargrass	21	26*
Charlotte, N. C., First	23	26*
Newtown, Ky.	33	25
Greensboro, N. C., Elm St.	21	25*
Pacific Grove, Calif.		24*
Mount Morris, Ill.	24	23
Concordia, Kan.		23*
Indianapolis, Ind., Brightwood	25	22
Mansfield, La.	21	22*
Milford, Texas	20	22*
Dayton, Wash.		22*
Washington, D. C., Takoma Park		21*
Sarasota, Fla.	23	21
Detroit, Mich., Northwestern	31	21
Newport News, Va., First	21	21
Zearing, Iowa		20*
Crowley, La.		20*
Minden, Neb., First	25	20



Amazing What An Annuity Income Will Do . . .

United Society annuities provide an income for yourself and for a survivor. Once arranged, there is no further bother—no coupons to clip, no papers to keep in order.

No annuitant has ever lost a dollar through annuities with The United Christian Missionary Society or the constituent boards since the first annuity was issued by the American Christian Missionary Society in 1897.

Supplements regular income.
Cannot be collected by some other person.
Is sent regularly without notice every six months.

Send for complete information today—

THE UNITED CHRISTIAN MISSIONARY SOCIETY
Missions Building
Indianapolis, Indiana

Name_____

Address_____

City & State_____

Date of birth_____

CHICAGO'S
Newest Hotel
offers
FREE RADIO LOUD-SPEAKER
CIRCULATING ICE WATER
TUB BATH OR SHOWER
In Every Room
GARAGE . . . *With Direct Entrance to Hotel*
RATES—
From { $2.00 Single / $3.00 Double
HARRISON
HOTEL
HARRISON STREET
(Just Off Michigan Blvd.)
ANDREW C. WEISBURG, Pres.
THOS. E. CALLEN, Manager
Illustrated Booklet Sent Upon Request

PARKER'S
HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

PULPIT AND CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Vestment Specialists since 1837
Custom Tailoring for Clergymen
COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK, N.Y.

Book Chat

(*Continued from page* 24.)

except that each has a deep spirit of reverence and devotion to what he deems religion. Our modern world is surely a strange and baffling place of many contradictions, but through it all is to be found the fierce hunger of man to find for his life and the life of his race significance and meaning.

Books Mentioned on Page

THE END OF OUR TIME, by *Nicholas* Berdyaev. New York. Sheed and Ward, Inc. 258 pp. Price $2.25.

GOD IN ACTION, by Karl Barth. Translated by E. G. Homrighausen and Karl J. Ernst. New York. Round Table Press. 145 pp. Price $1.75.

THE ESSENCE OF A SPIRITUAL RELIGION, by D. Elton Trueblood. New York. Harper & Brothers. 156 pp. Price $1.50.

STUDENTS AND THE CHRISTIAN WORLD MISSION. Edited by Jesse R. Wilson. Student Volunteer Movement. Price $2.

Dr. Wilson has done a splendid piece of work in editing these addresses made at the twelfth quadrennial convention of the Student Volunteer Movement. Naturally, the addresses reveal wide differences both as to point of view and quality of content. The four lectures of the Archbishop of York on "Basic Convictions" would constitute a worthy volume. Some of the addresses, such as that of Mrs. Induk Pak, fail to carry the force of the spoken word which the reviewer recalls so vividly. But on the whole the temper of the convention is pretty well reflected in this comprehensive report. This volume will make a valuable addition to any library on the missionary movement.

G. W. B.

PATRIOTISM PREPAID, by Lewis J. Gorin, Jr. J. P. Lippincott Company, Philadelphia. $1.00.

THIS is that amusing story of the Veterans of Future Wars as told by its National Commander. It pokes fun in a brilliant way at the bonus-seeking emphasis of veteran organizations. With imaginative genius it argues that, since it is well for the nation to pay bonuses to four million World War veterans, justice further requires even more generous treatment for the fifteen million males between the ages of eighteen and thirty-six who will presumably be called upon to fight in future wars. Since some of these will doubtless die on the battlefield, let us pay them a bonus while they may enjoy it.

The chapter on Congressional lobbies is especially brilliant. The author quotes Mr. Taylor of the Legion's legislative committee, who once reminded Congress that the average Congressman has in his district 10,000 ex-service men who control in their families an additional 10,000 votes.

But, says Mr. Gorin, these four million are inconsiderable as compared with the possible fifteen million of Future Veterans. Lobbying possibilities, he insists, are challenging!

—G. W. B.

The College of the Bible
Lexington, Kentucky
Trains for Christian Leadership
First Semester opens September 7th
Second Semester opens January 25th

SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK
A College for Women. Degrees: B.S. in R. E., B.S. in S. W. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help if needed. Write R. G. Clapp, D.D., 5115 Fowler Ave., Cleveland, O., for literature or Catalog. Expenses and endowment checks solicited. Neil Crawford, pastor, W. Boulevard Christian, on Faculty.
*Name changed legally, February, 1936.

THE RELIGIOUS DIGEST
brings to you the religious news of the world in a most attractive monthly magazine. Editorial Council representative of the best talent in all Denominations. Send 25c for sample copy, or $3.00 for yearly subscription.
THE RELIGIOUS DIGEST
234 Pearl St. Grand Rapids, Mich.

SOUND, SCRIPTURAL **Tracts**
offer an effective means of spreading the Gospel.
Sample Package 25c
FAITH, PRAYER & TRACT LEAGUE
MUSKEGON HEIGHTS, MICH.

TRAIN at OBERLIN
Men and women preparing for the Christian ministry receive thorough training and inspiring guidance at Oberlin Graduate School of Theology. On the same campus are Oberlin Conservatory of Music, and Oberlin College of Arts and Sciences, with the largest college library in the United States.
Oberlin enjoys a suburban location thirty miles from Cleveland. Seminary students have field work in both city and rural problems.
The School is interdenominational with no restraint imposed on the individual student's theological outlook. The faculty represents five denominations and the present student body, seventeen.
Complete courses are available for those intending to specialize in religious education, and for those interested in missionary work. Many missionaries, retired or on furlough, live on the campus. Three professors have taught in China and India.
Students are now occupying a new quadrangle designed by Cass Gilbert. Ample accommodations for both single and married students.
Bachelor degree prerequisite for admission. Ask for catalog and requirements for degrees of A.M., B.D., S.T.M.
THOMAS W. GRAHAM, D.D., DEAN
Oberlin
OBERLIN OHIO

Station UCMS Broadcasting

(*Continued from page 32.*)

Miss Ruth Leslie, home from Mexico on furlough, is staying with her sister in Webster, Pennsylvania, and filling nearby speaking engagements. Mrs. Creevy, her sister, is ill.

Mr. and Mrs. Edwin Marx of China have started westward toward San Bernardino, California, where they will make headquarters until their sailing date some time in August. Mr. Marx will speak in the Southern California Convention.

In July WORLD CALL we recorded an improvement in the condition of Charles M. Brown of Kansas City, Kansas, father of Leta May Brown, who had hurried home from India to be with him. Buoyed up by the home-coming of his daughter, he soon suffered a relapse and passed away June 22.

Mr. Brown was an elder and member of the board of Central Church, Kansas City, Kansas, and until three years ago taught a Sunday school class, usually intermediate boys. His wife and five girls survive.

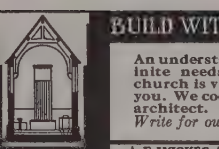
Others of our missionaries who have recently been bereaved are E. G. Boyer of Africa, whose mother, Mrs. John M. Boyer, died June 8, and Miss Pearl Gibbons of Mexico, whose brother, J. T. Gibbons, passed away June 10.

Harold Ogden, son of Mrs. Minnie Ogden, has received a cable message from the American consul at Yunnanfu, West China, reporting that his mother reached there safely, and was on her way to Haiphong, French Indo-China. For a number of weeks she was hemmed in at Batang, where there is fighing between Tibetan and Chinese troops. The Batang hospital has been converted into a war hospital.

Later: Since the above was written Mrs. Ogden has arrived in this country and is with her daughter, Mrs. Ruth Peterson, at Lima, Ohio.

One of the good friends of all our missionary work through the years has been Mrs. Mollie Hedges of Warrensburg, Missouri, who passed away July 6. Mrs. Hedges carried annuities with the Foreign Christian Missionary Society and with The United Christian Missionary Society and turned back to the societies the interest as it became due. At her death the amount had grown to $18,000, which is to be a permanent fund for evangelistic work in Africa. Her particular interest in this country was no doubt due to the fact that the late Charles P. Hedges, who gave so many years to Africa, was a relative.

CHRISTIAN GREETING CARDS
For Sale or For Personal Use
New, attractive CHRISTMAS and EVERY DAY Greetings with worth-while sentiments, many with Bible Texts—in great variety of artistic settings—the type of Greetings Christian people are looking for. Cards that are different—not found in stores—Boxed and Unboxed—good profit—No investment necessary. Catalog and Sales Plans on request.
PEASE GREETING CARDS, Inc.
260 Laurel St. Dept. D. Buffalo, N. Y.



BUILD WITH EXPRESSION
An understanding of the definite needs of the modern church is vital. Let us advise you. We cooperate with your architect.
Write for our information sheet.
A. P. WICKES-ADVISORY ARCHITECT-BOARD OF CHURCH EXTENSION ~ MISSIONS BUILDING-INDIANAPOLIS

There's Plenty of Reason to Choose the
KANSAS CITIAN
as your hotel for the
Int'l Convention of Disciples of Christ
ROOM AND BATH FROM $2.50
POPULAR PRICED DINING ROOM
GUEST ROOMS ALL ABOVE 10TH FLOOR
SWIMMING POOL TURKISH BATHS ADJOINING GARAGE
You'll find this unusual hostelry an ideal hotel home for your Kansas City visit. It is in the heart of the downtown shopping and business district, yet one block from disturbing street car lines. Your every demand will be quickly, easily met.
HOTEL KANSAS CITIAN
11th & Baltimore
ROBIN McGEORGE, Manager

OUR FREE CATALOG SAVES Money for Foreign Missionaries
Foreign Missionaries everywhere have confidence in our Missionary Bureau as the most economical source for personal supplies and mission equipment of high quality. Secretaries and Purchasing Agents of Foreign Missions find that our free catalog, with its 45,000 separate items, and our special discount list, enables them to save money for their stations.
Mission Boards can economize by selecting hardware, paints and other building materials from our catalog, for shipment abroad.
If you wish a Montgomery Ward catalog, for export use only, write TODAY for a free copy.
MONTGOMERY WARD
Export Missionary Unit Chicago, U.S.A.

Unified Promotion, Inc., Disciples of Christ

Report of Receipts and Record of Distribution for the Year July 1, 1935—June 30, 1936

States	Total Amount of Receipts[1]	Amount For Distribution On Percentage Basis[2]	DISTRIBUTED ON PERCENTAGE BASIS TO						GIFTS ABOVE PERCENTAGE OF DISTRIBUTION		
			Chr. Unity	Colleges[4]	Int. Conv.	Pension Fund	State Societies[4]	U. C. M. S.	Ch. Ext.[5]	Nat. City Church[6]	Other Boards[7]
Alabama	$ 9,221.68	$ 9,006.14	$ 15.86	—	$ 22.27	$ 943.24	$ 1,955.79	$ 6,068.98	$ 8.50		$ 207.04
Arkansas	1,201.70	1,193.24	1.77		.44	84.56		1,106.47	8.46		
Arizona	7,264.30	7,228.64	13.73			678.14	1,916.43	4,620.34	28.06	$ 3.60	4.00
California, North[3]	21,920.73	21,755.83	33.15		13.91	1,746.85		19,961.92	44.90	10.00	110.00
California, South[3]	46,528.17	45,896.58	57.98		36.04	4,446.87		41,355.69	71.01	12.40	548.18
Colorado[3]	11,455.62	11,257.52	14.73	$ 333.41	16.66	473.65		10,419.07	94.85	25.00	78.25
Florida	8,916.39	8,150.01	11.49		25.07	878.39	1,127.15	6,107.91	6.38	1.00	759.00
Georgia	8,313.24	8,097.05	6.42	15.00		984.21	975.76	6,115.66	15.00		201.19
Idaho, South	2,319.96	2,272.19				331.29	251.67	1,689.23	5.00		42.77
Illinois	66,709.92	61,564.86	158.40	4,159.40	77.21	5,002.82	7,790.88	44,376.15	396.06	31.66	4,717.34
Indiana	95,021.45	93,252.65	269.11		113.77	8,057.18	10,051.50	74,761.09	405.73	67.73	1,295.34
Iowa	39,339.39	35,480.14	16.67	2,021.71	30.54	4,474.12	4,441.87	24,495.23	137.13	40.00	3,682.12
Kansas	30,835.30	30,520.60	23.11	598.34	58.32	3,124.12		26,716.71	185.54	49.66	79.50
Kentucky	67,301.75	65,742.35	139.92	3,574.65	46.23	6,497.78	6,840.48	48,643.29	97.50	20.00	1,441.90
Louisiana	3,070.01	3,070.01				83.16	221.03	2,765.82			
Maryland, Delaware & District of Columbia	22,445.86	21,631.61	16.76	3,176.50	30.99	2,003.40	2,252.99	14,150.97	75.30	132.25	606.70
Michigan	12,695.51	12,113.51	51.74	282.05	25.70	719.67	2,823.86	8,210.49	63.75	40.00	478.25
Minnesota	3,977.09	3,890.55	4.55	7.29	7.96	683.36	639.10	2,548.29	4.54		82.00
Mississippi[3]	3,552.83	3,441.47	4.12			498.09		2,939.26	10.00	5.00	96.36
Missouri	49,855.15	47,688.93	167.19	100.00	87.82	6,148.63		41,185.29	156.99	447.50	1,561.73
Montana	3,362.61	3,322.66	15.00			284.40	1,017.48	2,005.78	39.95		
Nebraska	16,788.95	16,361.26	28.38	990.79	52.71	1,102.50	3,407.82	10,779.06	88.79		338.90
Nevada	18.88	18.88						18.88			
New England	2,618.22	2,543.22				29.56		2,513.66			75.00
New Mexico[3]	3,205.72	3,172.49	20.67	5.00		88.32		3,058.50	24.81		8.42
New York & New Jersey	16,857.78	16,121.97	30.26	11.64	.94	1,408.81	2,754.58	11,915.74		4.00	731.81
North Carolina	16,327.09	16,193.65	9.67	1,525.63	11.94	979.13	4,633.42	9,033.86	11.13	10.00	112.31
North Dakota	82.42	82.42				1.35		81.07			
Ohio	101,340.43	96,709.34	320.64	341.47	115.31	11,373.75	9,524.87	75,033.30	506.24	251.00	3,873.85
Oklahoma	35,642.23	33,121.85	45.63		32.57	2,129.99	6,593.18	24,320.48	119.30	30.00	2,371.08
Oregon	12,914.69	12,666.10				1,685.43		10,980.67	79.76		168.83
Pennsylvania	34,391.59	32,292.93	56.45	559.84	36.78	3,847.48	4,899.71	22,892.67	230.26	1,030.00	838.40
South Carolina	1,721.38	1,714.54		1.13		213.54	603.15	896.72			6.84
South Dakota[3]	350.43	350.43		.47		24.73	48.82	276.41			
Tennessee	18,716.60	18,269.37	48.78		34.95	2,311.14		15,874.50	122.73	8.51	315.99
Texas	65,192.58	61,420.48	114.59		186.46	6,813.44	10,040.09	44,265.90	105.00	11.25	3,655.85
Utah	238.20	238.20				5.83		232.37			
Virginia	31,226.30	28,889.86	9.82	4,630.65	27.45	878.65	8,035.14	15,308.15	35.25	10.00	2,291.19
Washington & North Idaho[3]	21,665.24	20,643.88	18.58		14.11	1,567.97		19,043.22	30.10		991.26
West Virginia	13,200.07	13,145.07	5.69	240.50	.25	940.79	3,441.94	8,515.90	45.00	10.00	
Wisconsin	691.34	665.44				66.40	232.69	366.35			25.90
Wyoming[3]	969.92	966.52		18.75		50.11		897.66			3.40
Canada	4,228.46	4,213.46	.48			333.60		3,879.38	5.00		10.00
Totals	$913,697.18	$876,377.90	$1,731.34	$22,594.22	$1,106.40	$83,996.45	$96,521.40	$670,428.09	$3,258.02	$2,250.56	$31,810.70

[1]This includes cash received by Unified Promotion and offerings reported by the cooperating agencies.
[2]The distribution is made according to mutually agreed percentages based on the giving of the churches and organizations within the state to the agencies cooperating in Unified Promotion for the five-year period ending June 30, 1934.
[3]The State Society has a contractual relationship with the United Society and its share is included in the amount distributed to the United Society.
[4]The State Society or the college column is left blank where they are not cooperating.
[5]For the first year, by common agreement, Church Extension only shares in the increases and receives also designated funds and gifts for specific purposes.
[6]The National City Church, also by common agreement, does not have a percentage but receives designated gifts and gifts for specific purposes.
[7]"Other Boards" means state society, college, International Convention, Pension Fund and United Society.
NOTE.—This is the result of the application of the percentages. Some adjustments have been made by mutual agreement.

The Missionary Register

Missionaries Coming From the Field

Mr. and Mrs. William H. Fonger, Philippine Islands, June 29, New York, North German Lloyd.

Missionaries Going to the Field

Miss Vesta McCune, Africa, SS. "Pennland," Arnold Bernstein Line, July 25, New York.

Dr. and Mrs. Louis F. Jaggard, Africa, SS. "Pennland," Arnold Bernstein Line, July 25, New York.

Deaths

Mrs. John M. Boyer, mother of Mr. Elmer Boyer, missionary to Africa, June 8.

Charles M. Brown, father of Miss Leta May Brown, India, June 22.

J. T. Gibbons, brother of Miss Pearl Gibbons, Mexico, June 10.

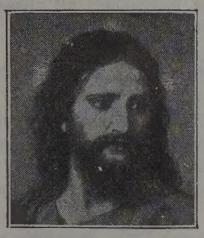
Planting Program Undertaken

In the interest of beauty as well as utility, Jarvis College has planted 200 new fruit trees on the north slope of the campus and plans additional planting for the fall. Plans are also under way, in cooperation with the district engineer of the Highway Department, for the planting of wild flowers along Highway 15, both inside and outside the fence.

During the past year the advisory board of Jarvis College, Hawkins, Texas, suffered a serious loss in the death of Kirby S. Woolery, one of its interested members. Shortly before his death Mr. Woolery agreed to contribute $1,000 toward the building program at Jarvis and payment of this amount was made by the executors of his estate. At a recent meeting of the board it was agreed that the study hall of the boys' dormitory group should be formally dedicated to the memory of Mr. Woolery and be known as the Kirby S. Woolery Hall.

In spite of the handicaps growing out of the fire at Jarvis College last year, the college has retained its rating as a junior college with the state department of education. The enrollment for the year in the college department was 117; in the high school, 41, and in the grade school, 42, a total of 202, of which 149 were in the boarding department. Two young men were formally set apart for the ministry.

What Do You Mean CHRIST CENTERED ?



Jesus, the Master Teacher, did not simply teach "Lessons." It was the scribes who were legalistic and bookish who taught lessons, but Jesus was more concerned about teaching folks how to live. He said, "I came that ye might have life and have it more abundantly."

In teaching, he invariably began with subjects of life interest to his hearers, such as:

The farmer sowing his grain

The catching of fish and the mending of nets.

The very dogs and swine of the streets were used by Jesus as illustrations in teaching folks of his day and time how to live.

The method of teaching today, commonly termed the life- or experienced-centered method, employs this same teaching approach that Jesus used. The New Graded Lesson Materials generally begin with the life interests, needs, and problems of the pupil and then present the teaching of the Scriptures with reference to such problems and needs.

Is this what you mean by the term "Christ Centered"?

If this is the method of teaching you prefer, and if you wish materials which will give you the greatest aid in teaching, you should choose

Bethany Graded Lessons

Send for samples of these materials for any or all the classes of your Sunday school.

Christian Board of Publication
St. Louis, Mo.

Women and World Highways

(*Continued from page* 35.)

Harlem, that great metropolitan center of Negroes, furnishes an experimental station. Playtime is a great problem there, for often both parents work, not only all day, but evenings as well. This situation puts the children definitely on the streets. It was suggested that churches could open their doors, even run as settlement houses. Playgrounds and schoolhouses should keep open longer hours. To get the playtime recognized by the municipality is one definite job to tackle.

The dark shadow of lynching was cast over the conference by a resolution at the end to urge Congress to pass the Costigan-Wagner Bill before it adjourns. Twenty-five lynchings in 1935! Lynchings destroy Black America's body and White America's soul.

The closing thought was the practical one that the *next step* is of significance just now—not the far objective. The whole conference was distinctly, in plan, purpose and achievement, a practical demonstration of desire to put into practice Christ's teaching that all men are brothers.

Fraternal Delegates

Dr. and Mrs. William F. Rothenburger sailed July 16 for England where they went as fraternal delegates to the Annual Meeting of Churches of Christ of Great Britain. Dr. Rothenburger is pastor of Third Church, Indianapolis, was president of the Des Moines Convention and is chairman of the board of trustees of the United Society. Mrs. Rothenburger, while carrying the heavy responsibilities of a pastor's wife, still finds time to contribute two or three worth-while articles to WORLD CALL each year on that topic so dear to her heart—race relations. She contributes to several other journals as well, and is a frequent speaker at gatherings of note.

- What have Christian Missions accomplished in the past?
- What new forces have emerged to affect mission work?
- What changes in program and methods ought to be made?

MISSIONS TOMORROW

by KENNETH SCOTT LATOURETTE
—of Yale University

A Religious Book Club Selection because of its authoritative presentation of the missionary enterprise.

$2.00 HARPERS

FOR ONLY 1c

A penny a day saved by 150 people, for two years, will install a Wicks organ. This new genuine electric pipe organ is priced within the means of all. Compare it with the imitations and your good judgement will favor Wicks.

from $775.-

WICKS ORGAN CO.—Dept. W. C.—Highland, Ill.

CHRISTIAN LIFE BOOKLETS

HAVE PROVED HELPFUL TO MANY

The Joy of God's Salvation
The Pathway From Grace to Glory
Lift up your Eyes on High
Friendship With God
The Possibility of a New Life
God's Call to an Overcoming Life
Help Through Prayer—a smaller booklet for the sick in Hospitals and Homes.

Prices:—The first four are illustrated, 20 cts. each, prepaid. The next two 10 cts. each; and for the last one, there is no charge.

DR. HOWARD A. TALBOT
433 N. Broadway De Pere, Wis.

An excellent study for high schools and colleges

CONCERNING THE BIBLE

A Brief Sketch of Its Origin, Growth and Contents

By CONRAD SKINNER

"It is the sort of book for which there is a great demand. I like the general arrangement very much indeed."—Adelaide Case, Professor of Education, Teachers College, Columbia University.

"This little volume gains its chief value from the fact that it is the work of an experienced writer. It offers conservative treatment of the Bible and is set forth in popular fashion."—Margaret B. Crook, Department of Religion and Biblical Literature, Smith College.

"What a new and increased appreciation of the Bible comes as one reads this most interesting book. Dr. Skinner leads one to an understanding of the toil and sacrifice which have gone into the making of our Bible. This sort of background will be invaluable in helping one make true interpretations for his own life and others."—Dr. N. F. Forsyth, Chicago.

Net, $1.00, postpaid.

AT THE BETTER BOOKSHOPS
THE ABINGDON PRESS
NEW YORK CINCINNATI CHICAGO
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

The Last Page

Humor Found in Newspaper Ads

"Lost: Green fountain pen by a man half full of ink."

"Special sale of apples and chestnuts. Come in the morning, the early bird gets the worm."

"Wanted: Small furnished apartment by a couple with no children until March first."

"Lost: A gold watch by a man with a cracked face."

"Wanted: Energetic housekeeper who can milk cows, to keep house for one."

"Any one found near my chicken house at night will be found there the next morning."

"Wanted: A writer with a sense of humor who will not be funny around the office."

"Lost: A five-dollar note by a working woman tied in a knot."

"Wanted: A man with horse sense to drive a motor truck."

"Attractive widow deaf but not dumb, might marry a man of means who snores. Are you interested?"

"Found: Lady's pocketbook in my car while parked. Owner can have same by paying for this ad. If she can explain to my wife how pocketbook got there, I will pay for the ad myself."

Young man (to jeweler): "Will you take back this engagement ring?"

Jeweler: "Doesn't it suit?"

Young Man: "Yes—but I don't."

A lecturer tells us that prehistoric men were never bow-legged or round-shouldered. Still, we would rather be bow-legged than prehistoric.—*Punch* (London).

Fair Question

"Mamma, how much do people pay for a pound of babies?"

"Babies are not sold by the pound, dear."

"Then why do they always weigh them as soon as they are born?"

Crackling

Mother wanted to spend Saturday afternoon shopping and Father—a statistician—reluctantly agreed to abandon his golf and spend the afternoon with the three small and energetic children.

When Mother returned, Father handed her this:

Dried tears—9 times.

Tied shoes—13 times.

Served water—18 times.

Toy balloons purchased—3 per child.

Average life of balloon—12 seconds.

Cautioned children not to cross street—21 times.

Children insisted on crossing street—21 times.

Number of Saturdays Father will do this again—0.—*Montreal Star.*

Homespun Prayers

I do not pray as other people do—
Words are so halting, difficult and few,
But at my household tasks the whole day long
My heart in thanks lifts up a humble song.
With sweeping motions of the mop and broom
Leaving in spotless order every room,
With soap and suds upon the washing board,
My sturdy muscles magnify the Lord.
Bright, polished pots and kettles shine for me
Upon clean shelves, as 'twere, a litany;
Divinity might rest in beds like mine—
Immaculate with linen smooth and fine.
'Tis thus this house is served with earnest zeal
To manifest the joy of life I feel.
A woman and her home! God understands
The loving worship of my toil-worn hands!

—Mazie V. Caruthers,
In *New York Times.*

Bequest

It cannot soothe my griefs nor help me bear them
To bid a burdened world bemoan my lot;
But joys are multiplied when others share them,
So take my joys, and be my griefs forgot.
I give you of my strength and not my weakness,
The courage of my heart and not its fears,
The glory of my life and not its bleakness;
I give to you my laughter, not my tears.

—Arthur Guiterman,
In *New York Times.*

The Silver Lining

"I've found the silver lining
In the cloud they talk about,
And I went up very boldly
And ripped the lining out.

" 'You cloud,' I said quite firmly,
'You now may go your way;
Your lining is the only part
Of you I want to stay.'

"And from that silver lining
I made two wondrous cloaks,
One to wear myself, and one
To give to other folks."

Explained

Father: "Why are children so much worse than they used to be?"

Grandfather: "I lay it onto improved ideas in building."

Father: "How so?"

Grandfather: "Shingles are scarce, and you can't spank a boy with a tin roof."—*Clipped.*

Squashed Division

"You have ten potatoes and have to divide them among three persons, what would you do?"

"Mash them."—*Clipped.*

A traveling man, visiting a large factory, said to the manager that he could pick out all the married men among the employees. Accordingly he stationed himself at the door as they came back from dinner, and mentioned all those whom he believed to be married; and in almost every case he was right.

"How do you do it?" asked the manager, amazed.

"Oh, it's quite simple," replied the traveler, "quite simple. The married men all wipe their feet on the mat; the single men don't."—*Christian Courier.*

The hostess' little daughter sat staring at the visitor while her mother was absent from the room. "Goodness, child, what makes you so still?" said the caller. "You weren't that way the last time I was here."

"Mother says the colors you wear always swear at each other and I'm listenin' to hear them."—*Selected.*

Sambo was hired on a railway gang. At the close of the first shift he was all tired out and sought the boss.

"Mister, yo' sho yo' all got me down on the payroll?"

"Sure," said the boss. "Here's your name—Sambo Simpson. That right?"

"Yes, suh," replied Sambo. "Ah just thought you might have me down as Samson."—*Unidentified.*

Saving

This is what a Scottish Magazine says about "Saving."

"There are folks who talk about saving. That's Jaw-bone. There are those who wish they had saved, or were saving. That's Wish-bone. There are those who resolve to save and do so. That's Backbone."

The words apply to everything with which lazy humanity has to do.

A Sunday school teacher had been telling her class the story of the Good Samaritan. When she asked them what the story meant, a little boy said:

"It means that when I am in trouble my neighbors must help me."—*Watchman Examiner.*

During his visit to the church school the preacher put this question to a class of little girls: "If all the good people were white and all the bad people were black, what color would you be?"

Some answered "White" and others "Black." But little Mary replied: "Please, sir, I'd be streaky!"—*Exchange.*

Their Service Is Their Claim

The 503 individuals on the rolls of Ministerial Relief and Prior Service of the Pension Fund preached a total of 18,093 years, an average of 35.9 years each.

9 preached over sixty years each.
57 preached over fifty years each.
261 preached over forty years each.

A study of 119 on the Ministerial Relief is startling:

They organized 252 churches,
built 102 buildings,
enlisted 104 in the ministry,
preached 3,804 years,
added 61,185 to the church.

Such is the record of service of those on the rolls of Ministerial Relief and Prior Service.

They ask not charity but justice, backed up by 18,093 years of consecrated service.

Their checks average $11.25 per month. How many months will your church assume?

THE WEEK OF THE MINISTRY

OCTOBER 4-11

●

FOR FURTHER INFORMATION OR MATERIALS WRITE:

PENSION FUND

Box 1635
Indianapolis, Indiana

First Christian Church of Tampa, Florida

HELP SAVE THIS CHURCH

This beautiful church property costing $253,000.00 will be lost to the Brotherhood without a loan from the Board of Church Extension.

Observe
CHURCH EXTENSION SUNDAY
September 27

An offering from your church will help the Board save scores of churches from mortgage foreclosure.

Send offerings directly to Board of Church Extension or to Unified Promotion "designated."

Church Extension Annuity Bonds pay annuities in accordance with the following age schedule:

From 35 to 44 years	**4%**	**From 50 to 69 years**	**6%**
From 45 to 49 years	**5%**	**From 70 to 79 years**	**7%**

80 years and over 8%

If interested mail coupon below

BOARD OF CHURCH EXTENSION
Missions Bldg.
Indianapolis, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name _____

Address _____

Date of birth _____

Survivor's date of birth _____

ONE SURVIVOR ANNUITANT ALLOWED IN EACH BOND

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS